THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, OCTOBER 27, 1853. NUMBER 256.

THE INDEPENDENT

Conducted by Pastors of Congregational Churches

Office 10 Spruce-street, between William and Nassau.

TERMS—IN ADVANCE.

$2 PER ANNUM BY MAIL—$2 50 BY CARRIER.

IN ALL CASES, FIFTY CENTS PER ANNUM WILL BE ADDED IF PAYMENT BE DELAYED THREE MONTHS.

All orders or others who procure four new subscribers shall have their own paper *gratis* for one year.

NO PAPER can be discontinued without the payment of all arrearages, except at the discretion of the Publisher.

Subscribers who wish their papers discontinued, must pay all arrears, and notify the Publisher at or before the expiration of their year, hereafter, if they enter upon a new year, they will be considered as having become subscribers for the year, and will be charged accordingly.

The price is the same to clergymen as to laymen.

All letters and communications, to insure attention, must be post-paid, and addressed (if for the Editor) to "*Editors of The Independent*, 10 *Spruce-street, New York*." If on business, to "*Publisher of The Independent*, 10 *Spruce-street, New York*."

ADVERTISEMENTS one dollar per square for the first insertion, and seventy-five cents for each subsequent insertion. A square occupies a space equal to sixteen lines of Nonpareil. Transient advertisements to be paid for invariably in advance. A liberal discount made to those who advertise largely.

Advertisements from the country must always be accompanied with the cash, as we cannot be put to the trouble of opening accounts for single advertisements.

Eight lines, or under, to be charged as half a square.

Liabilities of those who take Periodicals

The laws declare that any person to whom a Periodical is sent is responsible for payment, if he receives the paper, or unless one of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office store or tavern, or other place of deposit, and are not taken by the person to whom they are sent, the postmaster, store or tavern-keeper, &c., is responsible for the payment until he returns the paper, or gives notice to the Publisher that they are lying dead in the office.

Postmasters and others wishing to stop a paper or change its direction, should be very particular to give the name of the post-office to which it had previously been sent; otherwise it cannot be attended to.

THE UNITED STATES AND EUROPE—ANTI-BRITISH FEELING.

BY OUR ENGLISH CORRESPONDENT.

The imperial conspirators have met at Olmutz, and have departed. The facile King of Prussia, well-meaning but weakest of men, was to meet the Czar again forthwith at Warsaw,—a fitting place at which to discuss a new partition. It is deemed pretty certain, that the young Emperor has been secured by the old to his interests, and that the most criminal of dynasties, that of Hapsburg, is prepared to sacrifice not only national interests and national independence, but even personal dignity, in order to be secured in a tyranny over oppressed peoples.

The war note has been freely sounded this week. The Turk would seem to be determined to take affairs into his own hands. The great council has advised the Sultan to declare war, and this it is believed he will do. The presence of the French and English ships within the Dardanelles distinctly recognizes the existence of a state of war. The Paris *Assemblee*, which has been more infamously Russian than the London *Times*, asserts that the Vienna negotiations have been resumed, and that the Czar has no objection to the presence of the fleets at Constantinople! This is one among several indications that the more decided tone of France and England has had its effect upon the Russian autocrat. A semi official communication in a government paper denies the assertion of the *Assemblee*,—fully recognizes the new and grave character which the question has assumed, and glances at serious eventualities. The *Assemblee* has been notified that its Russian advocacy cannot further be permitted. The *Times*, too, has taken note of the general sentiment of the country, and though but half English, has ceased to outrage honorable public feeling by its Russian partizanship.

There has been no authoritative intimation whatever of the intentions of the ministry given to the British public. Mr. Gladstone last week, in the course of a speech delivered in Scotland, made brief reference to the subject, and well expressed the general feeling,—that of deep concern after forty years of peace there should be the risk of war, with all its evils and horrors, and that the utmost should be done, consistent with honor, to avoid it.

According to German papers, the relations of the United States to Europe were discussed at Olmutz together with the Eastern Question The Emperor Nicholas will make work enough for himself. It is said by one of these journals that the general question of American naturalization cannot fail very shortly to engage the attention of the German powers, as cases are continually occurring, particularly in North Germany, in which Germans having been to America and procured naturalization in the United States as a matter of convenience, claim to escape the obligations of citizenship in their proper homes. Exemptions from compulsory military service and inscription in the landwehr have several times been claimed by Prussians who have visited America, and executed some act supposed to be a valid transfer of allegiance. A case more analogous to Koszta's is now, however, before the American legation at Berlin. A M. Henry Von Oensche was condemned in 1849 to four years' imprisonment for an offence of the press; but he fled to the United States in 1850, and obtained naturalization as an American citizen. About a year ago he returned to Hamburg on private business. He was arrested, given up to the Prussian authorities, and removed to the jail of Liegnitz, where he has since remained. He has applied to the American Legation for protection as a citizen of the United States.

If the despots were wise they would be still and silent, for everywhere, and with a rapidly intensifying interest, the oppressed in Europe are looking eagerly across the Atlantic for a more generous and prompt sympathy than the English or French governments have been as yet willing to afford.

It is strange to have the Rev. James Gordon, a Scotch Presbyterian minister, who gives a narrative of the circumstances attending the arrest of Miss Cunninghame in Tuscany, writing from Genoa in these terms:

"Three questions at once suggest themselves, and, sad to say, admit but of one mode of reply: Where is Britain's influence? What has become of her once proud name and widely-spread fame as the known and dreaded enemy of injustice and tyranny? It is gone, or on the point of being lost forever on the Continent. What is Popery, wherever dominant, even in this boasted nineteenth century? She is the same persecuting power she has ever been—the unchanging enemy of all civil liberty —the opponent of all advancement and freedom of thought—uncourteous, cruel, and barbarous in the exercise of a lawless, insupportable tyranny. What must be the consequence if such outrages are tolerated? Simply this—that the Englishman, who formerly traveled, proud of his national distinction, had better remain at home, or obtain naturalization and carry the passport of that younger branch of the Anglo-Saxon race, which, as every observing traveler must be aware, knows so much better how to protect her citizens' interests, and to guard her rights abroad as well as at home. Again and again has it been said, since the day of Miss Cunninghame's arrest, 'This never would have happened to an American.' And has it come to this? Will England suffer it to continue so? This is a view of the case which should speak to every subject of the British Islands, and is apart from the religious question altogether."

The classic columns of the *Examiner* have also this week a very significant *Letter* from an American to President Pierce. This plain speaking citizen writes thus:

"SIR:—I am desirous of taking my wife into Italy for the benefit of her health: our two little children have also a tendency to consumption. But an article this day in a London newspaper makes me hesitate for a moment, urgent as is the case. Being an American, I am slow to confess my fears; but really and truly I *do* fear to be taken for an Englishman, especially as my French is very bad, and my Italian no better. I forward to you the newspaper I have quoted, the *Daily News*. Extracts are here given from certain *laws*, as they are called, but which are no laws at all, under which ordinances a virtuous young English lady has been torn from her mother, cast into a van, the receptacle of the vilest malefactors, books forbidden her, and the access of friends and relatives unrelentingly denied.

"This edict of the functionary who calls himself Grand Duke comprises a volume of articles against the freedom of religion and of speech. Article 207 declares that '*any organized association*, although it may exist without a secret bond, is illegal; that, whether religious or otherwise, it takes the name of *sect*, and is punished with imprisonment from two to five years.'

"Be it so with the Italians; be it so with the English; but never be it so with the Americans! I was desirous of spending the month of October in Tuscany, the winter months in Naples; but how can I venture, when the continent of Europe backs this petty despot, and England is as impotent before Leghorn as she was before New Orleans. Every nation is now giving her a slap and a kick, and she is puzzled to keep her torn petticoats in their place. The friends who proposed to travel with us only add to my difficulty; since one of them, whose name I forbear to mention, protested that if any American lady, while he was in Florence, was treated like Miss Cunninghame, he would inflict as severe and as disgraceful a punishment on the body of the Grand Duke. This might compromise the two governments; but might it not transfer Elba to us in the result? I hope, however, no indignity may be offered us; or broader stripes than what exactly fit the little despot's body may embrace the citidel of Leghorn. At all events my good woman is resolved to carry with her two pages of Scripture-texts, in what they tell me is pure Tuscan.

"I am, Sir, with due respect to your office and character, REUBEN GATES.

"Sept. 29th, 1853."

The day after the publication of this letter, a New York editor appeared at great length in the *Times*, discussing, with the English editor, this great and growing subject of the influence of America upon Europe, and especially dilating upon the relations and state of feeling between the United States and Great Britain. There is very much in this communication to the *Times* demanding the serious consideration of enlightened citizens in both countries; and very much in it that Englishmen, loving the United States, must see with painful regret.

The *Times*, in its Russian advocacy, and deprecating active interference in behalf of Turkey, had suggested that in the event of war British commerce would be vexed by Yankee pirates, or privateers, cruising under Russian letters of marque The New York *Courier and Enquirer* repelled this imputation: ten days since, the *Times* quoted, in part, and commented upon the article, which the writer, Mr. J. Watson Webb, appears to have accompanied to Europe; for he writes to the *Times* from Fenton's Hotel, London, under date of Sept 29th. The New York editor well instructs the *Times* on the laws of the Union relating to privateering; but it would have been well had he deferred his long dissertation on English feeling for a little while, for he has sadly exposed himself and his country. He tells the British public what will be new and strange to it,—that the press of the two countries are at war! This is news indeed to Englishmen. But then reading on and carefully, it is revealed that the condemnation of slavery, by the British press and people, is war on the United States! "Why," it is asked, "why habitually discuss only to condemn portions of our civil polity, in relation to which they are as profoundly ignorant as they confessedly are of our social organization? Why venture to express opinions upon that which they do not understand, or meddle with that which does not concern them? Can it be that such is the jealous, envious, or hatred of the English people to anything American, that there exists a necessity to cater to such feeling; and that this necessity prompts the English press habitually to misrepresent our people and their institutions?" Mr. Webb then indulges in recollections of poor old Mrs. Trollope, of Basil Hall, and the ungrateful Dickens; and then falls blindly and with heavy hand on an American lady, who, he says, "prostituted the talents which God gave her, to the abuse of her native land, by presenting isolated cases,—(such as Mr. Shelby and St. Clare!)—of crime and ruffianism *as the type of our whole people!*" Mr. Webb then testifies, that the respect paid to Mrs. Stowe in England and Scotland, has roused for a moment the same feeling in Americans which so generally pervaded America after the war of 1812!

A New York divine has lately written to the same effect. The divine and the editor are in accord. The two witnesses establish the fact But it is impossible to describe the feeling which such a statement is calculated to induce in the breasts of right-minded Englishmen. It is too horrible to conceive or to accept the idea, that the feelings prompted by religion and humanity, the instinctive universal feeling of the English people against slavery, should be accounted as anti-American feeling, and rouse the passions of Americans as much as the devastations of the war,—the last war upon America, entered upon by the haughty and flushed Tory Borough-mongers in 1812.

Withal, Mr. Webb is a speculative abolitionist: he certifies that, "with the exception of a handful of the pro-slavery followers of the late Mr. Calhoun, *there is not a man in our country, from the St. John to the Rio Grande, and from the Atlantic to the Pacific, who does not consider slavery a curse to the slaveholder and the States in which it exists*" He gives the assurance "that we shall get rid of slavery as rapidly as we constitutionally can," but in the same sentence he adds another assurance scarcely consistent with it: "We are to get rid of slavery by perpetuating it in Cuba! which we shall never permit to become a republic of free negroes."

Silence, on the part of Englishmen, even a slavish silence, in regard to what every American accounts "a curse," is, it would now appear, the condition, and the only condition upon which friendly feeling can be accorded by America to England. Hatred of slavery, though it is "*a curse*" to the slavé and his master, is nothing less than hatred to America, and must be reciprocated by hate! Can such things be?

It is a little curious that all this and much more should be written at, and published in the *Times*, which was the organ of the British slaveholders, and the "bloody" advocate of West India slavery, which hates "Exeter Hall," and which even descended to dishonest literary criticism of *Uncle Tom's Cabin*, and rendered the scant courtesy of its jibes to the gifted author.

The *Daily News*, which is conducted with great ability, and which is thoroughly American in its sympathies, displaying a wide and accurate acquaintance with American matters, treats the views of the *Times* in respect to possible privateering, as unjust and absurd, and as displaying very insufficient knowledge of a subject which is becoming of great interest to every civilized nation. This paper says:

"There is not an American who is not bound by every conceivable sympathy to the popular cause all over the world. All instruction, all association, all patriotic virtue, all national pride and vanity, all the influences of every kind to which he is subject, from his cradle upwards, combine to render the conception of political despotism wholly monstrous in his eyes, and almost incredible to his mind. There is no point in his mental structure on which sympathy with the Czar could fasten; while every idea that has ever been precious to his race, and every emotion that stirs within himself, is on the side of England, and perhaps yet more of France, in the existing quarrel. There are deep philosophical and political reasons why the closest bond of all should be between the Americans and the French people: but in the present case France and England are as one; and American good will may be regarded as extended equally to both."

The author of this romance of the privateer had argued that the question is not of political sympathies, but of the rapacity of an unprincipled community. With this argument the *Daily News*, deals and treats it with great discrimination and ability. The surmise is proved to be unjust, and as showing a want of insight into American affairs. But this, the most liberal, if not the most able journal in Europe, will be accounted anti-American, even while eloquently vindicating America. For it says:

"The faults, the crimes, which have afforded a pretext for the supposition are wholly caused by the great and fearful American difficulty—the institution of slavery. That institution is at the bottom of everything questionable, everything wicked, everything foolish, everything impolitic in any way that the United States have done for a long course of years; and it is a grave political mistake to argue from what the Americans have done in their own hemisphere what they would do in ours."

Here is expressed dreadful enmity to America in her friend and advocate, but it "must" be uttered; it is *the* general sentiment—the sentiment of all that is not worthless in Europe:

"Such censure as they deserve, they must be visited with and endure; but they are not, and never will be, in any sense or degree, the allies of European despots against the peoples of any countries on earth. The eyes of the world ought to be fixed on their restless efforts to extend their empire to the south-west; and on their claim to drive out, or exclude from entrance, any Europeans settled, or desiring to settle, in any part of the western continents Their Florida war, for the tacit purpose of seizing for slaves the half-breed Indian and negro children in that wild territory, should not be forgotten; nor their annexation of Texas; nor their Mexican war; nor their declared avidity for Cuba; nor the disgraceful transactions in the ports of New York, Philadelphia, and Baltimore, in regard to Cuba and its slave trade. Every political change, every unaccountable new law, should be studied by the baleful light of this one institution, and all will be intelligible; and among the clearest points of the case will be the total absence of connection between these transactions and any sympathy with European despotism."

The writer does not hold with the opinion which seems to be seriously entertained by many, that Americans will take a part in the approaching European wars in the old fashioned way, by sending troops to fight on the Hungarian plains, or to keep the passes of the Alps, but understands their position thus:

"The jealousy between North and South, engendered by slavery; the eagerness of the South for western conquest and extension, for which she has not the means but by having the command of the national forces; the abstraction of force rendered necessary by the presence of slaves; all these circumstances, and a good many more, render it impossible at present that American armies should come to Europe, or could be relied on for years there long enough to be good allies. In a word, while the Americans keep up slavery at home, they are precluded from fighting for freedom abroad, as fighting has hitherto been done. But they have ships, of a quality of vigilance and valour that the world pretty well knows; and they have diplomacy—a diplomacy which links into a national disgrace when slavery is mixed up with it, as when a Soule goes to Madrid, full of curious notions and very curious language about the proprietorship of Cuba; and as when an Everett forgets the distinction between *meum* and *tuum* on the same topic; but a diplomacy which has done high credit to the national ability, heart, and manners, whenever the business was unconnected with that disastrous remnant of barbarism which makes a whole people barbaric in one of its aspects. Apart from that, the national testimony has ever been borne fully and freely to the principles of political liberty and justice—so freely that it is an absurd to suppose that American citizens will be countenanced in privateering in the cause of Russia as it would be to imagine the Czar conniving at his soldiery deserting to the banners of Mazzini or Kossuth. It may be as well, however, for the Americans to ask themselves if such a notion could have entered any human brain but for certain conduct of their own. There must be some association of ideas between Americans and piracy. It may be well to look into it, and to dissolve the association so completely that not even Russia, or Russian sympathizer, can ever utter such nonsense again."

According to American opinion, as expressed by the two representatives cited above, all this is British enmity, hatred and malice,—nothing less than war upon the United States, however unconsciously manifested and declared.

AGRICOLA.

BRITISH WESLEYAN METHODISM.

MESSRS. EDITORS:—In the *Western Christian Advocate* of Sept. 28, 1853, your English Correspondent, "Agricola," is severely dealt with by Dr. Elliott, for his remarks on the despotism of the British Wesleyan Conference, in which "no man is at liberty to publish his opinions on the most important questions of church polity," &c., which statement Dr. Elliott pronounces to be a "eulogy, rather than a disgrace, on British Wesleyanism," and that "the great body of religious, intelligent men in America and the United States have given the very opposite view of the body whom Agricola condemns without stint, and is surprised to find that *The Independent* should have its columns occupied by such anonymous calumniations of the most active and efficient body of Christians in England, or indeed in the world," and that "his statements are palpably false."

I would remark on the above, that Dr. Elliott should have been better informed on British Wesleyan matters, than to have been led into such a tirade of denial and denunciation against your correspondent's statements, and no doubt is so, but his partiality has warped his judgment, and interfered with that sober thought and recollection of past events, which would have led him to a different conclusion. "To think twice before we speak once," is an Irish rule, which so impulsive a man as he is cannot comply with, and therefore for his correction, and in defense of your correspondent's statements, I copy the following extracts:

"The Conference shall and may expel and put out from being a member thereof, or from being in connection therewith, or from being upon trial, any person, member of the Conference, or admitted into connection, or upon trial, *for any cause which to the Conference may seem fit or necessary*; and any member so expelled and put out, shall cease to be a member thereof to all intents and purposes, as though he was naturally dead."—*Deed of Declaration.*

"Let no man, nor number of men, in our Connection, on any account or occasion, circulate letters, call meetings, do, or attempt to do, anything new, till it has been first approved by the Conference."—*Minutes, Vol.* 1, p. 347.

"That not only the Conference, but all its District Committees, whether ordinary or special, possess the undoubted right of instituting, in their official and collective character, any inquiry or investigation which they may deem expedient, into the moral, Christian, or ministerial conduct of the preachers under their care, even although no formal or regular accusation may have been previously announced on the part of any individual; and that they have also the authority of coming to such decisions thereupon as to them may seem most conformable to the laws of the New Testament, and to the rules and usages of our Connection; and that any preacher who refuses to submit to the friendly examinations of the chairman and of other brethren, or to take his trial regularly and formally, before the preachers either of an ordinary or of a special District Committee, when duly required to do so, shall be considered as *ipso facto* incurring the penalty of suspension until the ensuing Conference."—*Minutes, Vol.* 7, p. 544.

"'Mr. Everett, are you the writer or author of the "Fly Sheets"?' and on being told he was the most suspected, his reply was, 'if I am the most suspected, then there must be the most evidence against me. Produce it. *I will never submit to an Inquisition.*' On motion of Mr. S. Jackson, seconded by Mr. John Rattenbury, *the Rev. James Everett was expelled.*"—*Conference Proceedings*, 1849.

"'Mr. Griffith, are you, or are you not, the author of the "Fly Sheets"?' and he was required to give his answer 'yes,' or 'no,' and being refused leave to state his reasons for not giving a mere answer of 'yes,' or 'no,' he declined to answer the question at all, since the Conference would not hear the grounds on which he took his stand."

"'Mr. Dunn, in the name and in behalf of the Conference, I ask you, Are you the author or the writer of the "Fly Sheets"?' He was then asked to reply to the question by a simple 'yes,' or 'no.' 'Unless,' said the interrogated, 'I am allowed to preface my answer with a few observations, and to give an explanation of the course I mean to pursue, I do not mean to reply to the question.' The expulsion of each of these ministers was then put and carried unanimously, with the exception of Mr. Bromley, who spoke a few words, and lifted up his hand against it."—*Conference Proceedings*, 1849.

"I beseech you, by the mercies of God, that you never avail yourselves of the Deed of Declaration to assume any superiority over your brethren, but do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end."—*John Wesley's Letter to the Conference.*

"We cannot dissemble our conviction that a policy, lacking not only kindly but prudential consideration, has been pursued by the Conference managers in the present case. Their treatment of the Reformers has been of the most determined, uncompromising and summary style. This policy is of a very doubtful expedience, even in despotic States, where armed force can back it."—*Zion's Herald.* 1851.

"Certainly the policy pursued is extremely questionable, and to it, *principally*, must be attributed the deplorable results which have ensued All this evil might have been prevented had kind and conciliatory means been employed, instead of that coercive policy which is designed to crush rather than to heal."—*Canada Christian Advocate*, 1851.

"The means employed—by the Conference—were inconsistent with that personal liberty and independence which every high-minded man feels to be his right. No test of innocence or guilt should be required. Every man should be deemed innocent till proved guilty. Nor should the refusal to take any test thus imposed lead to expulsion."—*Western Christian Advocate*, 1851.

The above extracts, with the expulsion of Rev. Messrs. Bromley, Burnett, Rowland and Southurn, for publishing their reasons of dissent from the expelling policy of the Conference, and the resignation of Rev. Messrs. Steward and Collier, and other ministers, at the last Conference, on the same account, as well as the thousands of official and private members who have been expelled during the last four years, for sympathizing with the expelled ministers, clearly and fully prove the power and practice of the despotism and intolerance connected with British Wesleyanism "*as it is*," and also that the religious press of these United States and Canada, have expressed themselves otherwise than as Dr. Elliott has stated, and as to the activity and efficiency of Wesleyan Methodism, their own statistics, even where no agitation has existed, contradict the Doctor's assertion, most egregiously.

There can be no blame in Dr. Elliott's "thinking no evil" or wrong doing of his brethren in England; but to publish those who will not submit to such discipline as "schismatics," and those who write what they know to be true, as your correspondent does, denounced by him as calumniators and slanderers, only exposes himself to the pity and contempt of more liberal-minded persons; so that I hope, while he prays for "repentance and remission of sins to Agricola," he will not neglect to pray for the same blessings for himself, and add thereto restitution to those he has misrepresented and defamed.

OLD SCHOOL METHODIST.

For the Independent.

AFFAIRS IN CANADA.

I was greatly gratified when I read in a recent *Independent* your notice of Romanist doings in our lower province; because, of the character of these doings I fear your good people generally are ignorant, though there is no subject to which their attention should be more anxiously directed. In the Popish papers published among us, there is the open avowal and defense of the right of the Church of Rome to persecute all who disclaim her authority and reject her creed, —a principle which, in the days of agitation for the removal of Roman Catholic disabilities previous to 1829, was as strenuously disavowed by them, and even bewailed as the bitter fruits of the unenlightenment of the middle ages; but now the mask is thrown off, and the inalienable right of that church to prescribe what shall be the faith of men, and to compel, when she can, submission to her creed, is not only boldly maintained, but the right is asserted, and open persecution is resorted to on every available opportunity; and of this Lower Canada has furnished of late some memorable illustrations.

Of these things, therefore, it is of great moment that your citizens should be informed, that they may be put upon their guard; for the snake has crept into their firesides, and if they allow it to warm itself, or in the excess of their benevolence take it into their bosoms, it will profit through the kindness shown it to bite and destroy those who stretched out a friendly hand to help it when apparently torpid.

Unfortunately Romanism is in the ascendant in our lower province, and from holding in its hand the balance of political parties, it actually moulds and fashions our Legislature as it pleases Our rulers, too, are expediency men, and retention of office being a great principle with them, all that is expedient to secure that end is unhesitatingly done; hence their pandering to the far-seeing policy and wide-stretching cupidity of the priests. Mark, for example, their actually passing a bill empowering the Romish clergy to levy a tax on the inhabitants of the district of Trois Rivieres for the building of a cathedral! —the letting in of the wedge which is eventually to legalize imposts for ecclesiastical purposes; in other words, the recognition of a Romish church establishment. Hence, also, multitude of other bills, erecting Jesuits, Freres Chretiens, Brothers of St. Joseph; brothers, in short, of all saints and of all orders; and Sisters of Mercy, Sisters of the Sacred Heart, sisters, in fine, of orders as numerous and as useful to the community as those of their precious brothers,—each into a body corporate, with power to hold landed property to a very large fixed annual amount, but with no restriction as to the extent of the personal property to be acquired by working upon the credulity or the fears of weak or dying dupes. So numerous did these acts of incorporation become, that even our rulers became scandalized by them. But how did they treat the monstrous evil? Was it by peremptorily refusing more? Oh, no; that would at once have cut off from behind them the priests' tail, the Romanist members, and rendered resignation of office inevitable—an evil of far greater magnitude in their eyes than that of spreading a net-work of priestly corporations over the length and breadth of the land. What, then, did they do? They adopted the ingenious device of introducing a general Corporation Bill, by which any parties, religious or others, may obtain an act of corporation without the publicity of coming before the Legislature openly—by merely applying at the proper office for a charter and complying with the prescribed conditions; and this bill extends to Upper as well as Lower Canada, so that both provinces are at the mercy of the priests, and they may erect as many corporations in either as they choose, and may prosecute their schemes of land and money accumulations among their votaries without let or hindrance.

And this infamous privilege has been conceded to them, that a will in their favor, though signed only five minutes before the death of the testator, is as valid as if it had been executed five years before, when in soundness of body and mind; so that all of their flocks, whose wealth or weakness mark them out as victims for the good of the Church, are, in defiance of all rights of children, widows or relatives, delivered over to their tender mercies.

Now this state of things among us ought to be frequently brought before your countrymen. They need to be roused from their apathy, and alarmed as to their danger from the insidious machinations of Rome. They are too confident in the strength of their government and the popularity of their institutions; they forget that no Romanist, be his professions what they may, can be a good subject of either a republican or Protestant State;—he is the bond-slave of another and a deadly antagonistic power, which he must obey, if he would save his soul from the pains of purgatory and of hell; he is, therefore, of necessity, a traitor in heart, and bound to betray and assist in overthrowing that government and that religion which lies under the anathema of his spiritual master.

They should ever be reminded that the arch enemy of all that is free is among them; that Rome hides her time, and suits her tactics to the necessities of the hour. She is loud in her support of Republicanism, if by this she can hoodwink and deceive its honest friends and advocates; and they need to be watchful, for if she can induce a belief in her sincerity she will instantly take advantage of this credulity, and make a move to damage their institutions and to advance her own. Look to the course she pursued towards the late French Republic in 1848. Who were so loud in their cries of "Vive la Liberté," "Vive la Republique," "A bas les Tyrans"? "Liberté, Fraternité, Egalite," as her archbishops, bishops, and the whole body of her clergy? The very planting of trees of liberty was made a religious ceremony, in which these crafty men ostentatiously officiated. But when the present ruler of that country struck down the Republic, and poured out the blood of hecatombs of innocent citizens as a libation on the sacrifice, these very priests hailed him as "the Savior of his country"—"a true son of the Church," and "the honored instrument and servant of Heaven." Keep these things ever before the American public, that they may preserve their birthright.

The titular Protestant Bishop of Toronto, Dr Strahan, a man whose incessant labors to elevate his church to the rank of an established order, has kept Upper Canada in a flame for the last forty years, is at present holding his triennial visitations. I heard his address to his clergy yesterday; and the old man is still the apostle of mischief, for the good of his church. He complained bitterly of the apathy, if nothing worse, of nine of the English bishops, who had voted against a bill on which he had founded hopes of advantage; lamented the overthrow of the Derby administration; poured out his maledictions on those who had as yet deprived his church of their undoubted right to have separate schools for their children, supported from the public purse; denounced the errors of Rome, and glorified the Anglican Episcopal Church as alone able to cope with and overthrow that unchristian system, and doled out a homicidal on the threatened secularization of the Clergy Reserves. But here the olden foot of the old enemy betrayed itself—for he sounded the alarm to the Romanists that they held their vast property in Lower Canada by a weaker tenure than his church did the Clergy Reserves, and that the spoliation of the latter would be only the forerunner of the destruction of the former; he therefore appealed to the right-minded among the Romanists to make common cause with him and his clergy in preventing the one, as the only way of averting danger from the other.

So the right-hand of fellowship in the cause of plunder is held out by this Protestant Bishop to the Romish hierarchy and its supporters, in the same address in which he magnifies his own church as the only one which can meet and make havoc of theirs.

There is this comfort, however, that the evangelical element is greatly on the increase among his clergy, and the wily old fox will in all probability find that, charm he never so wisely, they will not be lulled asleep by his charming.

Yesterday the Jubilee of the British and Foreign Bible Society was celebrated here in a heartier manner than those familiar with the formalism which is so prevalent, expected it to be. A public breakfast was partaken of in St. Lawrence Hall, which, large as it is, was filled Col. Thompson one of the Vice-presidents of the Upper Canada Bible Society, occupied the Chair, owing to the indisposition of Robert Baldwin, Esq., the President. An excellent repast was provided, at the conclusion of which several ministers of different denominations (for there was a most gratifying intermingling of Episcopalians, Presbyterians, Methodists, Congregationalists, and others, in the business of the day) addressed the meeting in short speeches, which from their very shortness and pointed reference to the object in view, added to the general enjoyment.

At seven o'clock the evening meeting was held in the large Methodist chapel, Richmond-street, which was filled with a most respectable and attentive audience. On the platform there was literally a crowd of ministers, many of the leading Episcopalians cordially entering into the celebration. Col. Thompson again presided. An admirable speech was made by the Rev. Dr. Egerton Ryerson, Chief Superintendent of Education for Upper Canada, in which he did full justice to your Bible Society, as a most powerful coadjutor in the Bible cause. The Rev. Mr. Ardagh, rector of Barrie, was also most effective, as was the Rev. Mr. Cronyn, rector of London. In short, the speeches, with one exception, were to the point; that exception being more in the mouthing than in the matter, partaking of that *ore rotundo* manner which the groundlings love, but which I abominate, as I prefer simplicity, and the honest expression of heartfelt conviction, to all the rhetorical flourishes of the superficial *ad captandum* talker. Altogether, however, the celebration was a most encouraging one. There was admirable singing by the choir, which added greatly to the general gratification. Δ.

LETTER FROM IOWA.

IOWA, Sept. 29, 1853.

To the Editors of The Independent:

GENTLEMEN:—As an illustration of the various branches of north-western trade, which now go down the Mississippi and Missouri, but which our railroads will ere long divert to the eastern cities, take an item or two in the fur trade. Two fleets of mountain boats arrived recently at Council Bluffs, with four thousand bales of buffalo robes. These furs are landed at Sarpee, six or eight miles below Council Bluffs, on the Nebraska side, and then shipped by steam to St. Louis. Any one of the railroads now building towards Council Bluffs, would take these shipments, more or less directly, to New York These bales contain 10 buffalo robes to the bale—40,000 in all—worth $3 to the robe, $120 000. The Red River caravan from Pembina into St. Paul, about the same time, brought down three thousand nine hundred buffalo robes, with thirty packs and eight boxes of furs, the product of last year's chase. This trade also goes by steam to St. Louis, but the railroads now building across northern Illinois and Wisconsin may divert it to the lakes and the East.

The Eastern world will make inquiries soon respecting the country beyond the Missouri. Immigration and prospective railroads are beginning to produce their effect upon it. A Land Office was opened at Council Bluffs city (lately Kanesville,) on the 12th of March last. Up to the 6th of June, the sales for cash and for land warrants were 123,283 83-100 acres, bringing $154,704 78¾. From the 6th of June to July 31, the sales for cash alone were 42,251 97-100 acres, bringing $52,814 72. The land of South Western Iowa and Eastern Nebraska, is even richer than that in the same latitude near the Mississippi, and more rolling, being broken with frequent ravines and streams. At the above rate, you will ere long hear of the country about Council Bluff and the mouth of the Platte—the *gate* of the Pacific railway north—as densely populated with farming settlements. At Wood River, 200 miles above the mouth of the Platte, and on the north side, a station is about to be built and a Post-office established. A steam ferry is about to be established at Council Bluff.

Mr. Colton, of your city, would do a service to the map-using public, and those interested in a highway to the Pacific particularly, by getting up a correct and cheap map of the western half of the United States, from the Mississippi to the Pacific, giving the passes now talked of as points in the Pacific road, the projected routes, &c. &c. His map of Iowa, published in 1851, has a number of railroad lines upon it, only one of which, in consequence of recent changes, is correct, viz. that from Davenport to Iowa City. The Dubuque and Keokuk road which meanders through a large portion of Mr. C.'s map, is abandoned; the Junction railroad also; the Lyons road runs to Tipton, &c. &c. In other respects, however, Mr. Colton's map is the best and most correct we have. If Mr. C. would publish a map about twice as large, giving the routes across Minnesota, Iowa, Missouri, A kansas, &c., and the mountain points from the British boundary to the Mesilla, or as far below as slavery and annexation may go for a southern route, he will render a new service to all whose interest in the public welfare obliges them to attempt to keep up with the geographical changes of the day.

The catalogue of the Yellow Spring Collegiate Institute (Kossuth) shows a total attendance of 71,—males 43, females 28. "Funds for the assistance of indigent pious young men, having the ministry in view, have been secured, sufficient to meet the expenses of board and tuition." One of the trustees has recently given ten and a half acres for a site for the new college building. The institution has been adopted by the (New School) Synod of Iowa.

In reference to the Des Moines College (the O. S. institution, which was under synodical patronage before the location of Alexander College, and which is now a local institution at West Point,) the Keokuq *Whig* says, "We learn that a lady whose public spirit and generosity has been evinced on many occasions in Iowa—Miss Legare—has made a donation of one thousand dollars to the college, and three thousand dollars for a female seminary, to be connected therewith." Miss L. is a sister of the Hon. Hugh S. Legare, late Attorney-General of the United States, and somewhat known as a writer. The latter institution is to be under the charge of a Professor of Literature and the Modern Languages. It is to be called "Legare Female College," and to open November 3.

A correspondent of the same paper says:

"A few days since a good old man told me he had made up his mind to give to Iowa College $500, the *interest* of which is to be annually appropriated for enlarging its library."

You will be pleased to learn that arrangements are on foot for appending to Iowa College a department of Practical Science, with special reference to the branches of science that pertain to manufactures and agriculture The matter is in embryo as yet, but has been for several years the favorite design of an enterprising and large-hearted business man, a native of Connecticut—one of the class who may be fitly termed, the Yankee enlarged by Western life.

The construction of the Rock Island and Chicago Railroad is proceeding at the rate of *a mile a day*. By Dec. 1st, the cars will run to Geneseo, 25 miles from the Mississippi, and by the 1st Feb. to Rock Island.

A Central Illinois journal, remarking upon the immigration into Southern Iowa, says:

"If we may judge from the number of teams constantly passing westward, into Iowa, from Ohio and Indiana, we should take it for granted that a large share of the inhabitants are leaving those States in search of a better country."

I subjoin some miscellaneous statistics.

The value of merchandise received at Muscatine last year, by river, was about $975,000; merchandise and produce shipped, $325 650. The obstructions in the (lower) Rapids occasioned a cost of $40,360, excess of freight.

The value of real and personal estate, in the township of Peoria, assessed this year, amounts to $2 288,394. The assessment for 1852 was $1.177,991.

The value of real and personal estate in Burlington township, this year, is $2,364,736 nearly; last year, $1,617,660. Increase, in one year, $747 076.

An index of the comparative population of half a dozen north-western towns, may be found in the following table of votes for city officers. The largest vote polled has been elected in every instance:

Burlington,	Recorder,	elected Feb. 4, . .	893
Dubuque,	Mayor,	" April 4, . .	663
Davenport,	"	" " "	350
Keokuk,	"	" " "	405
Muscatine,	"	" March 7, . .	460
Peoria,	Collector,	" April 4, . .	553

Having observed your interest in *the married value of human beings* in slave States, I append the following item from a commercial journal in Missouri:

"SALE OF NEGROES.—At the sheriff's sale in Savannah, Andrew county, Missouri, on the 9th inst., several slaves were sold for cash in hand, at the following rates:—One woman, 22 years old, with two young children, $1,170; one boy, 11 years old, $735; one girl, 16 years old, $750; one girl, 11 years, $438; one child, 5 years old, $345."

Yours, VIATOR.

SIMPLICITY OF FAITH.

It is worth while—it may be useful—to bestow a thought upon the wonderful *simplicity* of Gospel faith, and indeed of all the *important* truths of the Gospel system. Young persons generally think that the things of religion are *mysterious*—quite beyond their understanding. But this is a great mistake, as applicable to *essential* truth—the things necessary to salvation. The mistake probably arises from the improper instruction of parents or teachers; certainly not from the teaching of our Lord Jesus Christ.

The commission given to the Apostles was that they should teach and preach "he that *believeth* shall be saved," that is to say, he that believeth on the Lord Jesus Christ shall be saved. This is certainly *very plain*, and none of the Apostles have added to or mystified the condition, but themselves preached according to their commission. For though Paul, writing *theologically* to the churches, said, "Ye are justified by faith," the meaning is the same. *Faith* is the same as *belief*, and *justification* is *pardoning mercy* through Christ, and "whom he justifies, them he also glorifies."

During my visit at St. Croix, West Indies, in company with Rev. Mr. Abeel, missionary to China, we called on many of the aged colored people and asked them:—

"If they expected to die soon?"

"Yes."

"Where do you expect to go?"

"To Heaven," pointing upwards.

"Why do you hope or expect that you shall go to Heaven?"

"Christ has died for us."

"Do you believe that?"

"Yes."

They had some sense of sin, and pardon through Christ, and that was all they seemed to know on the subject of religious truth, and yet we had hope in their case; and indeed something more, *charity*. Some were taught by Moravians, some by the D

so much absorbs as to make *much* personal attention impossible.

But after every allowance has been charitably made, we are every year more and more satisfied that *no man can afford* to dispense entirely with *personal* service toward the unfortunate. The moral education involved in Christian charity, is not gained by a mere donation of money, no matter how generous, or how often repeated. *Our* hearts need the discipline of sympathy with the poor and the afflicted, just as much as *their* hearts do. We need to put ourselves in the places of needy men, to hear their sorrows until they come home like our own; to look at life through their experience, to study their wants, and to exercise patience, forbearance and gentleness while dealing with their misfortunes, or full as often, with their faults. And no man can tell the fulness of blessing which God means for him, when he sends to him misfortunes which he adopts as his own, and studies to relieve. It was the revelation of God's nature, indeed, when it was said of Christ that he *bore our griefs and carried our sorrows*. If Christ dwell in any heart, this will be one of the first and most unmistakable evidences of it.

Now, the men who plead occupation, unfitness, &c., as a reason for not giving time and personal attention to the poor, are the very men who most need the discipline of such a course. They are in prosperity and need something to temper it; they are absorbed by their own cares, which seem to them heavier than anybody else's and sharper. They need to have their burdens lightened by knowing that *their* cares are often trifling in comparison with others. A man who is steadily going up in the world cannot afford to lose sympathetic acquaintance with men that are steadily going down. Our softness of ease, our luxuries, our scope and power of wealth, are as deadly enemies as can entrench the heart, unless we extract the fang of selfishness from them.

The change from kindness to selfishness is very insidious. Few men are aware of what is going on in them as they rise in life. Others see it. It passes into remark among those who know them. But few men have friends who are friends, that dare tell them their faults. Very few will tell the man, "You are growing much more imperious than you used to be; you are more difficult to approach; you carry yourself as if you felt your importance in the world." There are not many friends that will risk their peace by saying to a man, "You are more ostentatious, but less generous than you used to be. You may give away more money, but you show less sympathy and kindness. You are more worldly. You are growing very selfish; and you spend twenty times as much upon yourself for the sake of effect, as you used to do ten years ago."

But all prosperous men need faithful friends. "*Open rebuke is better than secret love. Faithful are the wounds of a friend.*" There are enough that will flatter those who love to be flattered, and enough that will criticise, and enough that will be silent, and sorrowful. But there are few that will tell a man the very things which it most concerns him to know.

But if a man employs his prosperity as a garner, in which are gathered the seeds of other men's advantage; if when he is lifted up he will often let himself down among those who are struggling; if he will oblige his heart to go out of its own courses, to enter upon the story of other hearts, to think, feel, plan, and achieve for them, he will rob prosperity of its sharpest danger, and put himself into that very school where God teaches us how to be like Christ;—a school in which our Master was once himself a scholar, for "*though he was a son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of* ETERNAL *salvation unto all them that obey him.*" *

BELLEVILLE, JEFFERSON Co., N. Y.

MR. BEECHER:

DEAR SIR,—I have read your statement concerning your farm in Berkshire, and your other affairs, with great satisfaction; but there is one point on which I am anxious to receive information, (and my wife is as anxious as I am.) That is, whether the brother-in-law of which you speak married *your* sister, or your wife's sister, or whether you married his sister?

ANXIOUS INQUIRER.

My dear sir, I married *his* sister, about seventeen years ago, and have been glad of it ever since. *

The Independent.

NEW YORK, THURSDAY, OCT. 27.

THE MELTING AT CINCINNATI.

The late meeting of the American Board of Foreign Missions at Cincinnati, has been represented in our report of the proceedings. There was nothing extraordinary in the debates. No question arose, in regard to which opinions were seriously divided. Everything, from first to last, went off, we believe, like the speeches and votes at any other anniversary, according to the programme. The audiences that were gathered, morning, afternoon, and evening, were evidently attentive; and we trust they were edified. The claims of the missionary work on the sympathy and co-operation of all who call themselves Christians, were presented by returned missionaries and others to minds that could not but acknowledge the force of the argument, and to hearts that could not but respond with renewed vows of self-consecration. But when we have said all this, we have only touched the common places of the occasion. There are some topics which deserve a more deliberate consideration.

1. No reader of the proceedings can have failed to observe that the most striking point of the meeting was the formal announcement from the Committee that the Christianization of the Sandwich Islands is completed, and that the mission there is dissolved. The missionaries are not indeed recalled; they will continue upon the field of their long labor, "setting in order the things that remain," guiding with the counsels of their ripened wisdom the churches which they have gathered, and serving as a medium of communication between the churches of the United States and the churches of those now Christian islands. The Board will hereafter have to do not with the mission as an organized institution, but with the remaining missionaries as individual pastors or ministers, and to some extent with the Hawaiian churches. In brief, it only remains for the Board to bring its work among that people to a close.

It is worth the while to recollect what the work is which has been accomplished in the Sandwich Islands. A heathen people has become a Christian people. Foul superstitions, the tradition of countless ages, have been vanquished; and a simple, spiritual faith, drawn from the Bible, has triumphed over them. A people at the lowest level of human ignorance has received the gift of letters and the press. Its language has been analyzed, and is taught in a thousand schools,—one of the most expressive and melodious among all the dialects of the earth. Of the living generation on those islands, as large a portion can read as of any other people in the world. They have in their own language not only the Bible and the Hymn-book, but the statutes of the realm, books of science and various information, and newspapers with intelligence from every land. A barbarous people has received the arts and the manners of civilized life. A people that had no notions of legal justice, or of social order, has received a regular government with a well-adjusted definition and distribution of powers. A people of whom the large majority were held in absolute bondage as the property of their chiefs, has become a free people. *Slavery has been abolished there.* It has been abolished simply by the influence of Christianity, teaching that great first principle of all justice, "Whatsoever ye would that men should do to you, do ye even so to them." We commend this last fact to the special attention of all those members and patrons of the Board, if such there are, who think that missions have nothing to do with slavery, and that Christianity and slavery can flourish, side by side, in our Southern States, without collision. Can the men who think that all abolitionism is unchristian, patronise such missions as these? Will they tell us that the Christianization of the Sandwich Islands would have been complete if the chiefs had been till now the owners and absolute masters of the peasantry?

The question of the permanence of the Hawaiian race is still a question of painful interest. It may be that the gradual diminution of the native population, which has been in progress ever since the discovery of the islands, will proceed. It may be that our spreading English language will ere long silence the musical Hawaiian tongue, and that our Anglo-American race will people those beautiful isles. But will our missionary labor be therefore in vain, and our triumph empty and barren? By no means. Foreigners, migrating to those islands now, find not a barbarism which they are to conquer and extinguish, but government, order, civilization, and they acknowledge the legitimacy and the power of the existing institutions. Our missionaries, in their labor of evangelization, have formed the mold into which the incoming population will be cast, and by which its social and organic character will be determined. The history of Hawaii as a civilized and Christian State, has already begun; and its continuity is not likely to be broken. The barbarism of slavery, having once been abolished, can hardly be restored but by some barbarian conquest. Doubtless the political institutions of that country will undergo great changes as its young civilization grows to its maturity. Whether the foreign element in the population shall predominate or not, the remnants of monarchy and of hereditary aristocracy will disappear; but slavery will never reappear, unless imposed upon the Hawaiians by a conquering force from without.

2. Another point in the meeting, less striking indeed but seriously significant, was an incidental announcement concerning slavery among the Choctaws. We have not now within our reach the language which the Prudential Committee used concerning that subject in their special report on the preservation of the Indians; but the impression which the passage made on us, as we heard it read, is clear enough. In proportion to the progress of Christianity among the Choctaws, the public sentiment of that people advances toward the abolition of slavery. The fact was not new to us; we had no doubt of its reality; we had no doubt that, especially since the correspondence of 1848, the Choctaws have been learning something important about the application of Christianity to the relation between the master and the slave; but we were not the less gratified with the announcement made by the Committee. Nor was the announcement any less significant in our view, or any less dignified, for being made incidentally and as a matter of course, instead of being made with a flourish. What Christianity has done in the Sandwich Islands, it will do in the Choctaw nation.

3. Much was said about the relations of the West to the foreign missionary enterprise. Doubtless it is of great moment to the religious health of the Western Churches, that their minds be enlarged and their hearts warmed, by a generous sympathy with the work of spreading the victories of the Gospel through the world. Doubtless the wealth of the West, increasing with a rapidity that baffles calculation, might justify the expectation of great contributions from that quarter to the various foreign missionary treasuries. But we cannot refrain from suggesting, even here, and in connection with the impressions which the Late meeting may have produced upon the West, that the greatest and worthiest thing the churches of the Western States can do in reference to the conversion of the world, is to undertake, in each State successively, the unaided support of their own home missions. If Ohio would begin, if Indiana, Illinois, and Michigan would follow, what strength and union would grow from that high undertaking, and what an impulse would our American Christianity receive in all its plans and efforts of evangelization!

WAR IN EUROPE.

The probabilities of a war in Europe, commencing in a collision between the Russian and the Turkish empires, but extending as of necessity it must before its termination to a general war involving all the great powers of the continent, have now for some months occupied the attention of commercial men and of politicians on both sides of the Atlantic. Papers have teemed with discussions of the probability of such a war; and stocks have risen or fallen, prices have ranged higher or lower, plans for the future have been made or have been changed, according as in the balance of chances the one scale or the other has seemed to preponderate. We do not propose to attempt any sifting analysis of the tortuous and sometimes inexplicable course pursued by diplomatists in the matter, in behalf of their respective governments; as if from such an analysis a reliable judgment could be formed concerning the ultimate event. Nor shall we seek to estimate the minor and special motives that weigh with one or the other of the parties on the opposite sides of the great central dispute. But there is one general view of the case which had weight with us at the beginning, and which even then controlled our anticipations of its final settlement. And this view has gained more and more plausibility to our minds the longer we have regarded it; and the recent intelligence tends entirely to confirm and establish us in it. We will express it therefore in a word.

IT IS NOT SAFE FOR THE EXISTING GOVERNMENT OF ANY COUNTRY IN EUROPE, EXCEPT IT BE THE RUSSIAN, TO UNDERTAKE OR TO ALLOW A WAR.

The immense probability seems to us to be therefore that there will be no war. The lapse of every month makes this probability still greater. There might have been war if Nicholas at the outset had severed himself from all conference with neighboring and allied powers, and had thrown his Cossacks in a headlong outburst upon the almost undefended frontiers of the Turkish Empire. That he was capable of this we cannot doubt; for religious zeal seems little less than an insane passion with him, and in the present state of civilization and of democratic advancement in his dominions he has less to fear than any other monarch from such an outbreak, or from the spreading and general conflagration that would certainly follow it. There was a period, then, when it was fearfully possible, to say the least, that war would begin by his sudden act; when, if such act had been committed, no earthly power or powers combined could have sufficed to stay the progress of the movement. But that moment passed long ago. The Czar suffered himself to become involved in conference and correspondence with other governments. He offered to them his views and plans, and received their advice. Diplomacy began its lengthened and ingenious operations; and from that moment the danger seems to us to have substantially passed away. That Austria, for example, can agree to a war, can allow or tolerate it, at least until the utmost resources of negotiation have been tried in vain, with her impoverished and bankrupt treasury, with discontent smouldering but just beneath the surface all over the empire, with thousands upon thousands of determined and plighted enemies in all parts of the world who would welcome such an event with universal gratulation—it seems to us incredible. The moment war begins, there flock to the Turkish standard infuriated refugees from all civilized countries, whither the tyrannous cruelty of Russia and Austria have driven them out. The moment war begins, the Hungarians, the Italians, the very populace of Vienna, begin to be agitated with revolutionary passions. It is not possible to repress this now, except by the presence of great military force. Let that force be withdrawn, or materially diminished, and no man can predict how soon or at what points the hatred of tyranny, the determination to be free, would blaze into destructive and devastating violence. It is clear, too, that England and this country, it is probable that France, will give all the weight of their combined sympathy and counsel to the support of the Sultan. It is probable that England and France would even contribute to him in his need some measure of material aid, at least so much as to ensure the protection of their own subjects; and that the war must thus be at least protracted, whatever its termination, and opportunity be given for many enterprises and combinations of revolution.

It is probably as well understood too, by the monarchs and great officers of the European governments, as it is by the intelligent world outside, that when *next* the people have the upper hand of their rulers, instructed by the disastrous reverses that followed so soon on the first splendid successes of 1848, they will not be particularly limited in their measures. Before, they were content at most with the dethronement of the offending princes. In most cases indeed, they were satisfied with requiring the assent of those princes to showy constitutions. But now, it will be more wonderful than the old moderation was, if that moderation is not succeeded by a spirit retaliating and avenging. Forecasting the Future of Europe, onesees, looking upon the skies, a vision of heads flying beneath the axes of guillotines, of the terrific fury of triumphant mobs, of garments rolled in blood and of exulting shouts greeting the sight, whenever the democracy rise again there with success.

It is not probable that the civilized World, outside of the threatened governments, is alone cognizant of this fierce peril. Those governments themselves must doubtless be fully and keenly alive to it. And to suppose that war in such circumstances is probable—that it will be aided or abetted by any power except Russia, or that it will be allowed if it is possible to prevent it,—seems to us impossible. Still, the blindness and passion of Princes are proverbial, and it may be that the fierce zeal of Nicholas, which we doubt not is real and by no means simulated, will prevail over the weakness of Francis Joseph. The coming news will be eagerly read. If war is not permitted now, it may be settled as nearly certain that it will not occur in Europe again for many years. The monarchs, as well as their Empires, need rest. They must not even tamper now, if they value their heads, with that magnificent and costly crime which has always had such attractions for them.

EDITORIAL PERSONALITIES.

Not long since the *New England Religious Herald* took occasion to utter some remonstrance against we forget what journal which had imputed the authorship of an article in the *Herald*, not without evidence, to a certain pastor in the city of Hartford, and had taken the liberty to offer to that pastor in reply something like an *argumentum ad hominem*.

Now it so happened that this complaint in the *Herald* was preceded by an article in which the authorship of the remarks which we offered some time ago on "Theological Seminaries—their location," (*Independent*, July 14,) was imputed to Dr. Bacon of New Haven, for the sake of showing that if the views which we offered are sound, then Dr. B. has proved that New Haven, being a city, is not a suitable place for a theological seminary. Our remarks were on the question whether "a city *like New York or St. Louis*," has on the whole any great advantage over a smaller town like Andover or Princeton, as a place for the study of theology. Whether they had any bearing unfavorable to New Haven will depend wholly on the question how far New Haven is "like New York or St. Louis"—a question on which a great deal might be said if it were necessary. But we have no intention to undertake that argument. Our brethren in Connecticut may discuss the location of their own seminaries as they please, we do not propose to interfere at present. The time has not yet come for us to advise in that matter.

We have quite another object in making this reference to the *Herald*. When an editor identifies himself with the journal which he edits, his solitary name being published by himself from week to week at the head of the columns, or when in any other way he indicates and acknowledges habitually, that he is the one writer of the leading articles, then perhaps those articles may be discussed by other journals in connection with his name, and in connection with his responsibilities in other relations, without any serious breach of editorial courtesy. Thus for example, we take up the *Southern Presbyterian*; we find that "Rev. Washington Baird" announces himself as "editor"; we open it, and we find that the leading article of the sheet is written in an antichristian and atrocious spirit of opposition to "any possible plan of emancipation." Such being the fact, any man has a perfect right to brand "Rev. Washington Baird" with the authorship of that article. For another example, we recollect a newspaper which has two editors, a senior and a junior, their names published every week, and their initials, C., and D., appended respectively to their contributions, so that the public may know the authorship of every article. It is quite proper then, in quoting from that newspaper, to say that the Rev. Dr. C. says thus, and the Rev. Mr. D. says so. The *Congregationalist*, for another example, is edited on a different plan. Several editors, whose names are published every week, are associated in the editorial work; but the particular authorship of each particular article is not indicated. The leading articles, published without any indication of their authorship, are not to be ascribed to Dr. Edward Beecher, or to Mr. Dexter, or to Dr. Storrs, but only to the *Congregationalist*. If we were to quote from the *Congregationalist* with the remark, This is what Dr. Edward Beecher says, or from the *Recorder* with the remark, This is what Dr. Parsons Cooke says, our sense of what is due from one journal to another, would charge us with a breach of editorial propriety.

The Independent is "conducted by pastors of Congregational Churches." The names of those Pastors are not, in their connection with this journal, the property of the public. An experience of several years was sufficient to show that as long as the names of the Editors were published every week, the affairs, duties, and doings of the Editors in other relations, were habitually referred to by those who had any controversy or discussion with the paper. For that reason, we have chosen, some time ago, to make *The Independent*, as much as possible, impersonal. We follow the old fashion of journalism, as becomes so safe and conservative a journal. Who writes this article, or who wrote that, is nobody's business but our own. And all our observation has convinced us that whoever undertakes to guess out the authorship of our leading articles, is very likely to be mistaken. For example, the *Herald*, with all its sagacity and all its confidence, was wide of the mark in naming Dr. Bacon as the author of our article on the location of theological seminaries. Dr. B. never saw that article till he saw it published in our columns. We give this information, not with the purpose of vindicating him—for that is no concern of ours, but only for the sake of helping our contemporaries to understand that such guesses are more likely to be wrong than right.

PROFESSOR AT ANDOVER.

Rev. W. G. T. Shedd, Prof. of Sacred Rhetoric in the Theological Seminary, at Auburn, N. Y., has been appointed professor of Ecclesiastical History and Pastoral Theology in the Seminary at Andover. He has communicated to the Trustees his acceptance of the appointment, and his purpose to enter upon his duties at Andover within the next term, which commences this week.

The election of Prof. Shedd to this most important professorship, with his acceptance of the appointment, will be a source of great gratification to all who value the Andover Seminary, and who have considered the nature and the just claims of the office he is to fill. To trace the early and the later developements of the Christian power, as it came into collision with Judaism, with Paganism, with philosophical speculations, with established political and social systems—to show how it was corrupted and how again it was purified, how it was modified and limited in its advances, or how again it was borne nobly and swiftly on its path to the conquest of the world, by the conversion of emperors to it, or by the irruption of the northern tribes—to exhibit its relations to Government, to Literature, to Art, to Society, to all that is comprehended in the term Civilization—it is to follow the most majestic march of History which the World has seen. It is to have all theology, philosophy, hermeneutics, politics for one's theme. A greater and more illustrious office cannot be filled by the human mind, than this is when its functions and its relations are rightly estimated.

Prof. Shedd is admirably fitted to fill and adorn it. He will make his Lecture-room memorable to his students. With native quickness and acuteness of mind, he combines a wide and beautiful culture, a genial character, an earnest Christian life, and a singular power of pellucid and forcible expression, which qualify him honorably and eminently to fulfill these duties. The venerable Seminary has chosen of the best and fittest of its sons to occupy this chair; and his acceptance adds another attraction to the many already gathered by it, to make it the choicest School of ministerial training in the Land.

CYCLOPEDIA OF MISSIONS.

Rev. Harvey Newcomb proposes to publish a work under the above title, the plan and design of which will recommend it to all who are interested in the progress of Christian missions on the Earth. The project has received the emphatic approbation of the Secretaries of the American Board, and Mr. N. will have at his command all the resources which can be furnished him by them. It will be seen by his prospectus, to which we give a place below, that his plan is a comprehensive one, including a summary of the operations and results of all missionary societies; and that he purposes to furnish the information needed on this great theme in a very compact form, and at moderate cost. So extensive and expensive a work cannot be undertaken until the sale of a sufficient number of copies to make it remunerative has been secured. Agents will therefore be appointed to canvass churches and neighborhoods, for subscriptions to the work; and we are confident that everywhere, where the spirit of missionary effort prevails—as where does it not prevail among American Christians?—such agents will be welcomed, and the subscriptions furnished. The want of some work of the kind proposed has been widely felt for several years past; and the proposal to meet the need is timely and full of promise. Mr. Newcomb is in many respects excellently qualified to prepare the book, his industry and fidelity giving the best guaranty for its accuracy and completeness. The ability of the publisher, also, ensures the publication of the volume in a handsome and attractive form. We cordially commend the proposal to the attention of our readers. Here is what Mr. Scribner, the publisher, says of it:—

The "CYCLOPEDIA OF MISSIONS" is to be a *Book of Reference*, containing, within a convenient compass, and under an *alphabetical arrangement*, a comprehensive view of the world's need, and of what is being done by all denominations of Evangelical Christians, to propagate the Gospel among the heathen, and among nominal Christians. The want of such a work has long been felt by those concerned in the direction of missionary operations, and especially by pastors; and it is believed its publication will greatly promote the cause of missions, by facilitating the diffusion of intelligence and thereby increasing the missionary spirit.

The information comprised in this work will consist of brief notices of the several Missionary Societies in this country and in Europe, their date, origin, principles of operation, number of missions, &c.; descriptions of missionary fields, with geographical statements, illustrated with maps, and statements respecting the moral and religious condition of the unevangelized; manners, customs, &c.; missionary stations; with brief historical accounts, embracing the operations of all Evangelical denominations; Papal missions; definition of terms occurring in missionary intelligence; in short, everything now easy to readers it a complete Book of Reference on Missions.

The book will contain seven or eight hundred pages large octavo, double columns, in Bourgeois type, and will be afforded to subscribers, handsomely bound, at three dollars.

The great labor of preparing the work, and the heavy expense of the stereotype plates, require that the Editor and Publisher should be encouraged to undertake it, by receiving subscriptions previously; and they confidently believe that its very great importance will appear so obvious to the Christian public as to lead them to second their efforts by an extensive subscription. The work will be commenced as soon as a thousand subscribers shall be obtained, and published as soon as it can be prepared. Any person disposed to subscribe for extra copies, in order to encourage the work, can have them sent to any missionaries, foreign or domestic, whom he may designate.

CHARLES SCRIBNER.

NEW YORK, October, 1853.

CORRESPONDENCE.

We have received a letter from Miss Antoinette L. Brown, of South Butler, N. Y., complaining that the charge of infidelity should be made by one of our contributors against those who undertake to confer the office of the Christian ministry upon women. She disclaims the intention of insulting Christianity, by herself and those who elected her as a delegate to the Temperance Convention; and maintains that the texts usually alleged for that purpose do not preclude the employment of women as religious teachers, and therefore the indorsement of herself as such is not "an effort of Infidelity to bring the ministry itself into contempt." The letter was mislaid or its receipt would have been sooner acknowledged.

ANTI-SLAVERY OPERATIONS IN BRAZIL.

A society for the abolition of Slavery has been for some time in existence in Brazil; and the following extracts from one of the newspapers of the capital will give the grounds for an abolition asylum which has been introduced into the Legislature of the Empire by an enlightened and persevering member, and which has passed one of the Chambers. It must be presumed that great obstacles lie in the way of such operations in a country so long flooded with living cargoes from Africa, and in the power of a population generally far behind-hand in civilization; but strong evidence is afforded by those facts, of the progress made in the capital and the government, of which various other facts bear honorable witness. D.

(Translated from the *Correio Mercantil* of Rio Janeiro.)

Society for abolishing the trade in Africans, and the promotion of the Colonization and Civilization of Indigenes.

TO THE HON. DEPUTY, PEDRO PEREIRA DA SILVA.

The Society against the trade in Africans, &c., wishes to express to you through us their approbation of the civic courage you have shown, by annually laying before the Chamber, of which you are a most worthy member, a bill for the extinction of slavery in our country.

That we ought gradually to abolish slavery in our country, is commanded by religion and morality, counseled by wise policy, recommended by the prosperity of the empire, dictated by humanity, and urged by our interests.

The eloquent words pronounced by your excellency before the Chamber of Deputies, embrace all that can be said, most forcible and true, in favor of the cause which you defend, and which all men ought to defend, who possess foresight or love of country.

The subscribers would not venture to add another syllable, for fear of diminishing the effect which yours should produce on the minds of all. Limiting ourselves to acting as organs of the Society, the subscribers have the honor to inform you, that you have been unanimously elected a member, and to request in their name a copy of your bill, &c.

The following is a translation of that bill:—

1. That all children of slaves, born after the date of this law, shall be free.

2. All those shall be considered free who are born in other countries, and come to Brazil after this date.

3. Every one who serves, from birth to seven years of age, any of those included in Art. 1, or who has to serve so many years, at the end of fourteen years shall be emancipated, and live as he chooses.

4. Every slave paying for his liberty a sum equal to that which he cost his master, or who shall gain it by honorable or gratuitous title, the master shall be obliged to give him a free paper, under penalty of article 179 of the Criminal code.

5. When there is no stipulated price or fixed value of the slave, it shall be determined by arbitrators, one of whom shall be the public *promotor* of the town.

7. The government is authorized to give precise regulations for the execution of this law, and also to form establishments necessary for taking care of those who, born after this date, may be abandoned by the owners of slaves.

8. Opposing laws and regulations are repealed.

Passed the Chamber of Deputies, May, 1852.

SILVA GUIMARAES, Deputy.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X . . . , Sept. 26, 1853.

To the Editors of the Independent:

GENTLEMEN:—The newspaper *L'Esperance*,—whose real editor, by the way, is Rev. Dr. H. Grand Pierre,—publishes the interesting fact, that a consistory of Mulhouse has taken advantage of its connection with the State, to petition in favor of religious liberty. While the rationalist party in the Established Protestant churches of France claims liberty for them only, it is gratifying to see evangelical men mindful of the fate of those who, holding with them the same gospel truth, have thought it their duty to separate, so far as they could, the kingdom of Christ from the kingdoms of this world. It is to be wished for the honor of French Protestantism, that all the consistories should take steps like that of Mulhouse, but unfortunately they are very few; the men, who, not satisfied to enjoy religious liberty, as a privilege, will claim it as a right both for themselves and for others. This fact, and the never-ending home quarrel between Orthodox and Rationalists in the Establishment, form the whole budget of news about French Protestantism for this mail.

There is a little more to say about Popery. Every day renders more manifest the division which exists between the party of *L'Univers* and the party of the *Correspondant*, between M. Veuillot and M. Montalembert. Sooner or later the practical consequences of such a division will compel the bishops to declare themselves either for ultramontanism or absolutism with Veuillot, or with M. Montalembert for what some are pleased to call *liberal* Catholicism. You know enough of Montalembert to appreciate the *liberalism* of a party which has such a leader. The only thing they want is a tribune to insult reason, liberty and every progress; their opponents will stifle freedom in secret, —they will murder it on the scaffold and *coram publico*, this makes all the difference. It is curious to see, however, how this spoiled child of our bishops—the O'Connell of our Papists—is now shunned by both. He formerly held a very extensive correspondence with the bishops and the most distinguished priests; but now they keep him at a distance, and do not trust him, as before, with the secrets of the sanctuary. You know the spirit of the Papist clergy; they disdain their best friends when they are no more useful; they always turn towards the rising sun,—and having now an emperor, senators and influential villains to court, they give up the worn-out instruments of their present success. The *Univers*, the paper approved of the Pope, the organ of our clergy, is now engaged on a crusade against the last vestiges of liberty. Even in a fossil state, as it is among us, it excites the *pious* paper's horror, and, fortunately enough, draws out of it the last word of Popery on the subject. Would that your Roman Catholic papers had half of the imprudent sincerity of ours on these matters! They would tell you, as ours tell us, how "an impassible barrier is to be put between religion and liberty,"—how "absolutism is the only form of government compatible with Catholicism," —how "the Catholics alone have a right to exercise their religion,"—and how they can consistently "claim freedom of worship where they are a minority, and abolish it when they become the majority." But these things, although said only on this side of the Atlantic, deserve some attention at your hands, American brethren; and beware of not waking up too late to the necessity of considering popery as a permanent threat against the existence of all your institutions.

P. S.—I remark in your last number (248) an article borrowed from another paper, on Rev. Dr. Grand Pierre, which contains an error which it is perhaps well to correct. It is said that he, "like Rev. Adolph Monod, and many other excellent men, could not see his way clear to quit that branch of this Protestant Established Church, of which he is a member." The writer of these lines is entirely mistaken. M. Grand Pierre was *not* originally a member of the Establishment; but in 1842, if I recollect rightly the year, he left the *free* church of *Taitbout*, in which he had been working many years, to become a member of the enslaved Established Church. He had not, for doing that, the excuse of traditional attachment; for, being a Swiss by birth, he had never been in any way connected with the Protestant Establishment of France. I hope, by and by, to give you a complete notice of that gentleman.

FRANC PARLEUR.

RELIGIOUS INTELLIGENCE.

CORRECTION.—We find on a re-examination of the "Minutes" of the N. S. General Assembly, for 1853, that the First Congregational church, Genoa, N. Y., is designated as such in the list of churches belonging to the Presbytery of Cayuga, and it is the only church connected with that Presbytery which is thus distinguished. Indeed, so far as we can discover, no other church connected with the Synod of Geneva is designated as being Congregational in its polity, or as aught else than a regularly organized Presbyterian church.

NORTH READING, MASS.—REV. THOS. NEWTON JONES, late of London, N. H., was installed pastor of the Congregational church in North Reading, Mass., Wednesday, Oct. 19.

The day was one of the finest of this beautiful "Indian Summer," and a large congregation, many of them from the neighboring towns, gathered to listen to services, which a published programme promised would be of unusual interest. Nor was this expectation disappointed. The sermon, by Rev. Lyman Whitin, of Reading, from Luke 15: 10,—"There is joy in the presence of the angels of God over one sinner that repenteth,"—was one of great originality and power, and every way worthy of the preacher's reputation. The ordaining prayer was offered by Rev. Mr. Buxton, of Boscawen, N. H. The charge to the pastor was by Rev. E. W. Allen, of Salem, the immediate predecessor of Mr. Jones—a very happy effort. The fellowship of the churches was presented, very feelingly, by Rev. D. B. Bradford, of Plainfield. The address to the people by Rev. W. C. Whitcomb, of Stoneham.

Not the least charm of the occasion was the singing, evincing rare taste and culture, though in the midst of a retired and rural people.

The first minister of this parish was the Rev. Daniel Putnam, ordained in 1720. He was the ancestor of most of that numerous and eminent family in New England. Geo. P. Putnam, the bibliopolist, is a descendant. The ancient stone at his grave narrates that he departed this life June 20, 1759, in his 63d year, after a ministry of 39 years. His successor, Rev. Elish Stone, died Aug. 31, 1822, in the 62d year of his ministry, aged 85. He was an eminent man in his day. A volume of his occasional sermons remains to us; one of them is a "half-century" sermon, May, 1811. I. D. H.

YORK, MEDINA CO., OHIO.—REV. Reuben Hatch was installed pastor over the Congregational church in York, on Thursday, P.M., Oct. 13, by a council of Congregational churches duly called for the purpose. The exercises of the occasion were as follows: Invocation and reading of the Scriptures by Rev. Mr. Grosvenor; prayer by Rev. M. M. Longley; installing prayer by Rev. S. L. Adair; charge to the pastor by Rev. Jos. Huribut; right-hand of fellowship by Rev. M. W. Fairfield; charge to the people by Rev. A. D. Barber; benediction by the pastor.

The installation of Mr. Hatch was an occasion of unusual interest, from the fact that there has been no installation of a Congregational minister in this county for many years. We trust that this example will be followed by many churches and ministers among us.

In the forenoon of the same day, the church in York dedicated their new and beautiful house of worship. The completion of this house was a matter of special rejoicing among us all, and we trust it will be made the place of God's holy residence, where his Holy Spirit will be constantly poured out. And here it may be interesting to say that the church in this place has been greatly prospered of the Lord for the two years past, under the faithful and judicious labors of their excellent pastor. From a state of discord and discouragement, and consequent weakness, they have become united and greatly strengthened. During the year past a precious work of grace has been enjoyed, and numbers of new-born souls have been added to the church.

M. W. F.

LONG ISLAND.—Rev. C. Lockwood was installed pastor of the River Head Congregational church, (L. I.) by a Council holden on the 20th Oct. Rev. E. Hale, of Aquebogue, Moderator, and Rev. Henry T. Cheever, of Greenport, Scribe. Sermon by Rev. Henry T. Cheever; installing prayer by the Moderator; charge to the pastor and fellowship of the churches by Rev. T. Harris, of Mount Sinai; charge to the people by Rev. H. W. Hunt, of Patchogue; concluding prayer by Rev. A. Downs.

CHICAGO.—The new house of worship of the *New England Congregational Church* was dedicated on Sabbath afternoon, Oct. 16. Introductory services by Rev. J. B. Walker, of Mansfield, formerly of Chicago; dedicatory prayer by Rev. J. M. Williams, pastor of the First Congregational church; sermon by Rev. J. C. Holbrook, the stated minister of the church, on "The Duty and the Mode of Public Worship." The day was delightful, and the house was filled to overflowing. The *Congregational Herald* says:

"After the dedicatory exercises, the Lord's Supper was administered, the Rev. W. B. Williams assisting in the service. A considerable number of members of other churches and of different denominations, participated in the ordinance. A liberal contribution was also taken up for the benefit of the church.

"The house is situated in one of the most eligible positions in the north division of the city, and is very neatly finished and furnished. It is carpeted throughout, the seats are cushioned, the walls are papered in imitation of oak wainscoting, and altogether it presents a very pleasant appearance. A gentleman at the East has presented to the choir a valuable musical instrument. Quite a number of individuals are intending to unite with the church next month, some by letter and some on profession. On the whole, the prospects of the new congregation are very promising.

This is the fifth place of Congregational worship opened in this city, and the fourth house erected for the purpose, within a little more than six months. The church is the third in the order of organization."

N. S. SYNOD OF NEW YORK.—The "Synod of New York and New Jersey," N. S., held its annual meeting last week in this city. Rev. Dr. Judd was chosen moderator. The principal subjects of deliberation in the synod were to countervail the action of the last General Assembly on the slavery question, and to provide the synod with an organ. Our neighbor, the *Evangelist*, spite of all the protestations made at Montrose, does not meet the exigency, as some think. The report of the daily papers informs us that—

"The committee appointed at the last annual meeting to confer with the editor of the New York *Evangelist*, on the subject of making that paper more of a Presbyterian organ devoted to this church, reported that the object could not be accomplished.

Dr. Cox then proposed the following resolution, which was adopted:

Resolved, That a committee be appointed to consult with ministers and members of our churches relative to the founding and support of a religious paper for our denomination, with power to do whatever in the premises may seem expedient, with the single exception, that the synod is to be involved in no pecuniary responsibility. They to report to the synod next year.

A friend has advised the *Evangelist* to bind itself to do whatever the synodical committee may require, on the condition that the committee shall be unanimous.

On the other subject, that of Slavery, we find quite a diversity of statements in the papers. The *Journal of Commerce* says—

After a protracted debate, the following resolution was unanimously adopted:

Resolved, In view of the action of the last General Assembly on the subject of slavery, that the Synod regard the attempt of that body, through its committees, or through the lower judicatories acting as its committee, to enter upon such investigations as may implicate any of the members of churches in unlawful acts, or any of the lower judicatories in criminal neglect, against whom no charge have been legally preferred, as tending wrongfully to impair their good standing, as transcending the legitimate powers of the General Assembly. In reference to all disciplinary offences, the General Assembly is the court of last resort, and is possessed of appellate, but not of original jurisdiction. It cannot, therefore, under any pretense, enter directly upon criminal investigations, such as inquiries which, in their very nature, are criminal investigations, and tending to the development of unlawful acts, or of criminal neglect in those who are amenable in the first instance, to their several judicatories, without trespassing on the constitutional functions of those judicatories and their rights to a reputable Christian standing, and without assuming a power unwarranted by the constitution, and dangerous to the existence of the liberties of the churches. We protest, therefore, regret the action of the last General Assembly on this subject, as inopportune, as fraught with unconstitutional tendencies, and as calculated to awaken unfeigned alarm for the continued peace and unity of our churches.

This is rather disrespectful to the Assembly's wisdom. The *Tribune*, on the contrary, gives the following as the harmless conclusion:

The morning session was entirely occupied by a discussion on the slavery question—many of the members being strongly opposed to the Synod having any discussion on the subject, which was overruled, and some excellent speeches were made by Drs. Cox, Rowland, Spear, Rev. Halsey Skinner, Dr. Peloubet, Elder Griffith, Chief Justice Hornblower, and others, which resulted in the following resolution:

Resolved, That without any reference to the action of previous General Assemblies, we believe that in the present aspects of Divine Providence the agitation in our General Assemblies by any portion of the Church of our relations to slavery in this country is undesirable and inexpedient. Committing this whole subject, therefore, to the Governor of Eternal Providence, we commend to our churches to offer increasing prayer for our country in all its sections, and for our own church in all its interests.

The report in the *Sun* differs from both, and is perhaps the most correct. It represents the first resolution above as the report of a committee, of which Rev. Dr. Rowland of Honesdale was chairman, and that this was laid on the table by the majority of the Synod, and the other resolution adopted as a substitute for Dr. Rowland's.

The next meeting is to be at Honesdale, and Dr. Joel Parker is chosen as the preacher. The Synod passed a resolution recommending that their congregations—

Unite with their fellow-citizens in memorialising the Government of the United States to secure, by negotiation with the Governments of other countries, when necessary, the rights of conscience, of religious worship, and of Christian burial to American citizens who are sojourning or traveling within their territories.

Rev. Dr. Boyd, of Winchester, has been called to the Fifth church in Baltimore, of which Mr. Washburn was the pastor, and has accepted the same.

The Charleston *Advocate* of Sept. 17, in its revival department, mentions an accession to the Church of some 1,100 persons.

Rev. Halsey Dunning, of Richmond, Va., has been called to the church in Philadelphia, which enjoyed the ministerial services of the lamented Dr. Gilbert.

Rev. C. S. Renshaw was dismissed from the Third Presbytery of Philadelphia last week, to the Berkshire North Association, having accepted a call to a church within its bounds.

Rev. S. S. Day, of the Teloogoo mission, arrived in this city in the steamer Washington from Southampton on Thursday last. He returns on account of impaired health.

MISSION TO THE COPTS.—Rev. Mr. Martin, who recently supplied the pulpit of the Plymouth church in this city, has just been appointed to this new field of the American Missionary Association. —*Chicago Herald.*

ARRIVAL OF REV. MR. GOODELL.—A letter has been received from the Rev. Mr. Goodell, the veteran missionary at Constantinople, announcing his safe arival at Smyrna on the 21st ult.

INVITATION DECLINED.—We understand that the Rev. Thomas J. Shepherd, of this city, pastor of the

not as it should be, and we confidently hope that while progress is marked on every other good object around us, this will not be left to retrograde. Opinions are changing; landsmen generally have come to the conclusion that sailors have souls, that they are, in the most important sense, men, and, indeed, a very useful class of men; that they will even have strong claims on our sympathies, that their labors, always perilous, can never be dispensed with in commercial enterprise, and hence, that our object is not only one of philanthropy, but of pecuniary interest to our maritime and mercantile communities, and through them to the world.

With these considerations before us, we feel that we have a perfect right to call on the men of wealth, friends of humanity and religion, to liberally endow our infant institution. Our school is even now well patronized and we do not suffer ourselves to doubt that men of wealth will be willing to listen to our claims, and contribute liberally for the purpose of educating those ardent young men, who are looking forward with high hopes to the time when they shall walk the quarter deck in dignity, and sustain the reputation of our country throughout the world. Educated men are wanted to officer and man our ships. The time is coming when merchants will be unwilling to trust their property at sea in the hands of ignorant and brutal men.

The late Hon. Robt. G. Shaw was not in his last moments unmindful of the wants of the sailor; he bequeathed the liberal sum of one hundred and sixteen thousand dollars for their special benefit, and we doubt not, if he had been made acquainted with the merits of our school, he would have remembered us also; he has left an example worthy of imitation, and our prayer is, that many may follow it.

We would respectfully urge the claims of our school on the men of wealth in our large towns and cities, in the hope and confident expectation, even, that they *will* approve of our object and cheerfully contribute towards its endowment.

If this communication should be read by the philanthropist whom God has blessed with riches, and he be prompted to make inquiries respecting our wants and merits, we beg leave to refer him to Rev. W. S. Clark and Capt. Chas. N. Pendleton, Searsport; Hon. H. Hamlin, M. C., Hampden; T. Cushing, Esq., Frankfort; and Pendleton & Ross, merchants, Bangor.

Any bequest, or other communication of interest to the school, may be forwarded to Hon. James Blanchard, Secretary of the Searsport Union School, Searsport, Maine.

We will only add further, that many of our enterprising shipmasters reside in the immediate vicinity of the school, that they are deeply interested in its prosperity, and will guard with a vigilant eye the interests of those who may resort here for instruction.

PHIN. PENDLETON, JR., } Ex. Com. of Sears-
ISAAC N. HANIMAN, } port Union School.
[Will editors friendly to the sailor please publish.]

MISSIONARY BISHOPS.—Rev. W. J. Kip, of Albany, was elected Bishop of California, and Rev. T. F. Scott, of Georgia, was chosen to the same office in the territories of Oregon and Washington

EVANGELIST.—Mr. John E. Cory was ordained as an evangelist, in Mansfield, Wednesday the 12th inst. His destination is the West. Sermon by Rev. Mortimer Blake, of Mansfield; ordaining prayer by Rev. Thomas Williams, of Providence.

METHODIST MISSION.—It was announced that a missionary with his family would leave this city in a few days for Norway. He will proceed *via* Liverpool and the north of England.

CHICAGO.—There are now built and in process of building, no less than seven Roman Catholic edifices in Chicago. One of these, now building, will be worth $100.000, and two others, already erected, are estimated to be worth $500,000 each.

BRITISH MISSIONS.—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about $1,750,000; by those in America, $750,000, making altogether $2 500,000.

Rev. A. O. Patterson, D.D., was installed on the 10th ult., as pastor of the Bethel church in the Presbytery of Oxford.

BURMAH.—The Maulmain Burmese Church have it in contemplation to choose a pastor from among the native preachers, to be ordained and set over them, that the missionaries here may be more at liberty to preach whenever an opportunity may present.

MISSIONARIES SAILED.—Mr. Spencer of New Bedford, Mr. and Mrs. Hutchinson, of Nashua, Mrs. Hussey, of Nantucket, Mr. E. Chamberlain, two Misses Chamberlain, Miss Clark, and Miss Knapp, have sailed from Boston in the Waverley, for the Sandwich Islands.

In a letter dated Garden Valley, Smith Co., Aug. 22, Rev. Wm. M. King says:—"Yesterday I organized a church at this place, of nine members, which is the first Constitutional Presbyterian church organized in Texas, so far as I have been informed."

CHINESE EVANGELIZATION SOCIETY.—MISSIONARY ORDINATION.—Mr. Arthur Taylor, late student of Cheshunt College, being about to go forth as a missionary to China, under the auspices of the above society, was publicly set apart to his work on Wednesday, Sept. 14, at Crossbrook Chapel, Cheshunt, Herts. He was surrounded by all his late fellow students and a very crowded assembly of Christian friends.

CONGREGATIONAL UNIONS.—The two unions of Western and Eastern Canada, with their respective missionary societies, are to be brought together, under the name of the Congregational Union of Canada.

A GOOD EXAMPLE.—Rev. Mr. Comfort, one of the founders of the Somerset County Bible Society, N. J., in 1816, and now on the verge of his 90th year, has never failed to attend any meeting of the Society since its formation. At the last, in his name, so comfort he gives to the people of God, and comfort he receives from on high.

PROTESTANT CHAPLAIN AT ROME.—Rev. Charles W. Baird, son of Rev. Robert Baird, D.D., who was ordained at the late session of the Presbytery of New Brunswick, sailed from New York on Saturday of last week for Italy. Mr. B. has been for some time past, chaplain to the American legation at Rome, where, under the protection of the American flag, he has preached the gospel and maintained Protestant worship for the benefit of Americans and other foreign Protestants who might be disposed to attend. Such is Popish intolerance, that, except under such protection, it would not be safe to preached there, and even now no Italian is ever permitted to be present. Mr. Baird delayed his return to his post a short time, in order that he might be ordained.—*Presbyterian, Oct. 22.*

MINNESOTA.—Rev. Mr. Neill of St. Paul, has just returned from a second visit to your state this summer, bringing with him a lady of Pittsfield, as Preceptress of the Baldwin Institute, a Young Ladies' Seminary, which here in Minnesota will be what the So. Hadley Seminary is in Massachusetts. The interests of education are not neglected. Already, with a university and female seminary in full operation, we are doing well for a Territory four years old.—*Cong.*

THE CONTEST.—Rev. F. O. Nelson, the expatriated Swedish missionary, has reached this country, in company with some fifty or sixty Danish and Swedish families, obliged by persecution to leave their own lands. Among the passengers on board the ship were an equal number of young, rude and unprincipled men from the interior of Sweden, and other irreligious persons. For more than half the passage, these "fellows of the baser sort" created great annoyance to the devotional part of the passengers, interrupting their religious services, and endeavoring to break them up; at length the Lord interposed by his Spirit, and not only quieted the disturbing spirits, but brought six of the rude young men under deep conviction of their sins, and two of the ship's crew beside. "Be faithful unto death."

LOWELL.—Rev. Daniel C. Eddy, of this city, has received a unanimous invitation to accept the vacant pastorate of the Macdougal-street church in New York city, as we learn. This proposed change would doubtless be advantageous to that church, but decidedly detrimental to the First Church, Lowell. We believe, however, that Bro. Eddy's friends in this city need not feel anxious. We think he could not conscientiously leave Lowell under present circumstances.—*Era.*

LOUISVILLE.—Rev. Jacob Kirkpatrick, who has been assisting Rev. Dr. Breckinridge of this city, for several months past, has received and accepted a call to Trenton, N. J. Dr. Breckinridge's health has been so restored, by rest during the summer, that he feels able to resume his labors as pastor without further assistance.—*Herald.*

MASSACHUSETTS S. S. SOCIETY.—Two Missionaries of this Society, in Wisconsin, Iowa and Northern Illinois, Rev. James Hall and Rev. D. B. Nichols, employ their time in visiting the churches to awaken more interest in the Sabbath School cause, and to enlist in the work the unemployed members of the church. The results are truly encouraging to all the friends of the Society's "Western S. S. Agency." Mr. Hall, in Wisconsin, has, during the past six months, visited 23 churches; preached and lectured 94 times; revived and organized several Sabbath Schools; obtained 250 subscribers for the *Well-Spring*, and donated to feeble and destitute schools and very poor families, nearly $200 worth of the Society's publications. In regard to his labors, he says—"In meeting-houses, in log-cabins, in private families, in stage coaches, in steamboats, in depots, in railway cars, in the streets, in the lonely woods, where I have found human beings, and in the beautiful prairies—in all these places I have recommended the Sabbath School system and the religion of Christ; and in every direction scattered *Well-Springs*, Temperance Tracts and good profitable reading—interesting religious books."

During the past three months, Mr. Nichols has travelled in Iowa and Northern Illinois, preached and given addresses 49 times, donated in books to destitute schools, including small primers and *Well-Springs*, which have been given to little children by the way, $79 71; books sold, $38 95; obtained 96 subscribers for the *Well-Spring*, and $40, in donations, to constitute four Life Members of the Society. Mr. N. says, the work in which he is engaged is daily increasing in interest; the publications of the Society are *well received*. He hears it every where in our churches, "We love the Society's books." He is in the habit of conversing with all the children he meets by the way-side. During a single trip he conversed in this way with 235 children.

LITERARY INTELLIGENCE.

FREDERIKA BREMER.—"The Homes of the New World; Impressions of America. By Frederika Bremer. Translated by Mary Howitt." In 2 vols. Vol. I. 12mo, pp. 651. Published by Harper & Brothers. They are letters written to her sister—her "innermost," she calls her, and she has retained the epithets of endearment usual in Sweden, because it is "better childish than prosaic." Her belief is, that

"All which is best in this work will contribute in bringing nearer to each other the good homes of the New World, and the good homes of Europe, and, above all, those of my native land; in bringing the noble, warm hearts there, nearer to those which beat here, and thus, as far as I am able, aid in knitting together the beautiful bonds of brotherhood between widely-sundered nations."

THE TONGUE.—"Sins of the Tongue; or, Truth is Everything." Published by the Am. S. S. Union. 18mo, pp. 160.

A. B. C.—"The Abecedarian, or Alphabetian; designed to render the learning of the Alphabet and of Elementary Spelling and Defining pleasing and intellectual," &c. By Mrs. S. A. Vaughan, author of a "Speller, Definer and Reader." Printed for the author. 18mo, pp. 96. The product of much ingenuity and diligence. We have an opinion that such contrivances are best in the hands of the contrivers, or of those educated by them.

GEOGRAPHY.—Smith's "Geography on the Productive System," for schools and academies. With an Atlas. By Roswell C. Smith, A.M. Published by Daniel Burgess & Co., 49 John-street.

JANE M'CREA.—"The Life of Jane M'Crea, with an account of Burgoyne's Expedition in 1777." By D. Wilson. Published by Baker, Godwin & Co. 12mo, pp. 155.

CLARK.—"Lectures on the Formation of Character, Temptations and Mission of Young Men." By Rev. Rufus W. Clark, of South Boston, author of "Memoir of Emerson," "HEAVEN and its Emblems," &c. Published by John P. Jewett & Co., Boston; and Jewett, Proctor & Worthington, Cleveland. 12mo, pp. 380, with a frontispiece—"Conflict with Temptation." The instantaneous sale of the first edition shows the estimation which the public are prepared to place upon a work so seasonable.

PINKNEY.—"The Life of William Pinkney, by his Nephew, William Pinkney, D.D." Published by D. Appleton & Co., 200 Broadway. 8vo, pp. 407, with an engraved portrait. Like most Southern writers, the author is immensely profuse in personifications of the feminine gender. In his preface he announces the patriotic motive of his essay—

"Maryland has been far more favored by Divine Providence in her list of illustrious sons, and existing historic incidents, than by the pen of skillful and enlightened historians or faithful and competent biographers." * * * "When the publication of Wirt's Life by Kennedy, the band of strangers has had to write the only lives of our lamented dead."

DOCUMENTS.—"The Documentary History of the State of New York, arranged under direction of Hon. Christopher Morgan, Secretary of State," by E. B. O Callaghan, M.D., 4 vols. royal 8vo, pp. 774, 1211, 1215, and 1144. With numerous maps, plans, and other illustrations. Presented by H. Wm. Puy, Esq., the Governor's Secretary. The heighth-ture diffuse abroad an immense amount of curious and useful information, by publishing these invaluable collections of documents connected with the early history of the State, the indian tribes, &c. The example is worthy of being followed by all the States.

BERS.—"Mysteries of Bee-keeping explained; being a complete Analysis of the whole subject." By M. Quimby, Practical Bee-keeper. Published by C. M. Saxton, Agricultural Book publisher, 152 Fulton street. 12mo. pp. 376. The author advises all who would keep bees, "that reliance should be placed on proper management, instead of luck, arising from the manner in which the first stock was obtained." He recommends purchase and payment as the best way to get a stock, and to buy none but first rate stocks, avoiding spiders where disease has prevailed.

BAPTIST.—"A Baptist Church, the Christian's Home." By Robert T. Middleditch, author of "A Pedobaptist Church no House for a Baptist." Published by E. H. Fletcher. 18mo. pp. 178.

RANTOUL.—John P. Jewett & Co, Boston, will publish in the month of November, "Memoirs, Speeches, and Writings of Hon. Robert Rantoul, Jr., edited by Luther Hamilton, Esq." It will make a large 8vo. volume of about 800 pages, with a fine portrait, and a memoir of his early life, written by Rev. Dr. Peabody, Portsmouth, who was his classmate. Mr. Rantoul's writings, literary and political, will place him in a high rank among the statesmen and authors of our country.

WEBSTER.—"The American Statesman; or, Illustrations of the Life and Character of Daniel Webster. Designed for American youth. By Rev. Joseph Banvard. Published by Gould & Lincoln, Boston, and sold by Robert Carter & Brothers, New York. 12mo. pp. 334, with numerous cuts and lithographs." Surely, it is monstrous that a minister of the Gospel should hold up the "life" of Daniel Webster as a model for "American youth." Adulation is there carried quite too far.

BIOGRAPHY.—"The Faithful Mothers' Reward; a Narrative of the Conversion and Happy Death of J. B., in the 10th year of his age." With an introduction, by Prof. Hodge. Presbyterian Board of Publication, Philadelphia. Sold by Carter & Brothers. 18mo. pp. 323.

LECTURES.—Dr. Raphall, the Jewish Rabbi, preacher at the Greene street Synagogue, advertises a series of six lectures, at the Broadway Tabernacle on the "Sacred Poetry of the Hebrews." Lecture nights, Monday, Nov. 7, 14, 21, and 28, and Dec. 5 and 12.

PAMPHLETS.

A pamphlet of 72 pages, issued at the office of the Am. Temp. Union, contains the "Proceedings of the World's Temperance Convention, held at Metropolitan Hall in New York, Sept. 6, 1853; with all the Correspondence and ocuments." The documents show that the main objects of the Convention were virtually accomplished, notwithstanding the unbecoming interruption by the women.

"Meyers' Universum," Vols. II., Parts 6 and 7, edited by C. A. Dana, fully sustains the growing reputation of preceding numbers.

MUSIC.

Mr. Horace Waters, 333 Broadway, sends us some more music of his publishing:

1. "Come, swile the Moonlight beams," a Serenade, sung by Buckley's New Orleans Serenaders. The words and music arranged by J. B. Thomas.

2. "The New Hungarian Polka," by Thomas Baker.

3. "Guardian Spirits," a Ballad; poetry by James Simmonds, author of "Little Katy;" music by Thomas Baker, "Leader of Jullien's Orchestra."

4. "The Dying Words of Little Katy; or, Will he come?" A new Hot-Corn song, composed by Solon Robinson, author of the "Story of Hot-Corn." Music by Horace Waters, arranged for the Piano-Forte by Thomas Baker. With a vignette portrait of Solon Robinson and Little Katy.

Mr. T. S. Berry, Music publisher, and Piano-Forte Dealer, 297 Broadway, sends us a lot of his music:

1. "The Burial of De Soto, the Discoverer of the Mississippi." Song by W. J. Wetmore, Esq., music composed by I. B. Woodbury. With a vignette of the burial.

2. "Then Take me to my Native Home." A Swiss song composed for the Piano-Forte, by J. M. Pelton.

3. "Recollections of Childhood." Words by Miss Francis J. Crosby. Music composed by Edward Kanski.

4. "Oh, Call me home again." Written by Allie Vernon. Music by C. Paul Vincent.

5. "Deal gently with the Motherless." A ballad. Music composed and arranged for the Piano-Forte, by Charles Lealie.

6. "Will he come? oh, will he come?" Little Katy's Dying Bed, Song and Chorus, sung by Wood's Minstrels; words and music written and arranged for the Piano-Forte by W. J. Wetmore, M.D.

"Will he come? oh, will he come?"
Faintly cried a dying child;
"Shall I never see him more,
Who on me so sweetly smiled?
Though my song was low and sad,
And I tearfully did roam,
Still one voice came, very kind,—
Will he come, oh, will he come?"
Yes, he'll come; oh, yes, he'll come,
Where the lowly only tread;
Oh, I know he'll come to bless
Little Katy's dying bed.

"Oh, my home, I know is drear,
And my heart is sad and lone;
But there is a world above,
Where sorrow is unknown.
Life with me will soon be past;
I shall slumber in the tomb;
Let me hear that voice again.
Will he come? oh, will he come?"
Yes, he'll come! oh, yes, he'll come, &c.

"Oh, I shall not die alone,
For kind friends are round me now,
To wipe away the tear,
And soothe my aching brow;
Hark! I hear that voice again,
The same that urged me home;"
She clasp'd him in her arms—
"He has come! oh, yes, he's come."
"Yes, I've come! oh, yes, I've come!"—
How fast her failing breath!
Sorrow's tears she'll weep no more;
Little Katy sleeps in death.

W. H. HOSMER is about to give the public a collection of his poems in two duodecimo volumes. Redfield, of this city, is the publisher. They will probably appear about the time of the Christmas holidays.

RAPID SALE.—We learn that the first edition of 1000 copies of the Rev. R. W. Clark's Sermons to Young Men were sold in four days from the time of publishing. Another edition will be ready this week.—*Cong.*

Dr. Thomas Scott's Commentary on the Holy Bible, has been recently issued in Philadelphia, in five volumes quarto. It is the standard edition, from the last London edition, with the author's final corrections and improvements.

EX-BISHOP IVES.—A work is announced as in press in London, entitled, "The Trials of a Mind in its progress to Catholicism; in a Letter to his Old Friends"—from the pen of Dr. Ives, late Bishop of the Protestant Episcopal Church in North Carolina. Catholics anticipate a very great demand for it, and doubtless expect at least many Protestants will be influenced by it. In regard to the latter point they will find themselves mistaken. It is one thing to be notorious—another to be influential.

LOOK TO YOUR SCHOOL BOOKS!—The people of the South little imagine how far abolition sentiments are being inculcated daily in many of our schools and colleges, sometimes insidiously, and at other times openly, plainly, palpably. We chanced, the other day, to pick up a small volume that had for months been in the hands of one of our children, entitled a "Manual of Morals for common schools, adapted also to the use of families," and published by John P. Jewett, Boston, and Wm. H. Wardwell, Andover. From a list of books on the back of the volume we gather that Miss Hall is the authoress of this manual, which contains over six pages of as rank abolitionism as we have read for many a day. These pages commence at 115, under the head of "duties to men as men," and "personal liberty," to which we refer the reader, as we cannot make quotations from them for our columns. We submit it to the good sense of booksellers and teachers in the free sale and use of such works can be justified on any principle of justice or patriotism in a Southern community. If so, we should like to see such justification.—*Ga. Citizen.*

The Paris correspondent of the *Journal of Commerce* announces the publication of 4 volumes of Cardinal Mai's "New Library of Fathers," consisting of unpublished manuscripts found in the Vatican. This is a continuation of the former admirable collection of his "Eminence." It is to be comprised in 6 volumes, 4to. It is described as containing, among other fragments, two hundred new sermons of Augustine, and commentaries by him on various parts of the Scripture; thirteen works by Cyril of Jerusalem, translated with notes, and some extracts from works of his commentaries; Tracts by Eusebius of Cesarea, by Gregory of Myssa; a History of the Manichees, and a Refutation of the Koran.

FOREIGN.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X——, Sept. 26, 1853.

To the Editors of the Independent:

GENTLEMEN—Of politics in France little can be said, and I can borrow, as an explanation of the scarcity of news, the sentence—so true—of the correspondent of a Belgian paper: "Nothing transpires under the lead cover which suffocates us. Meanwhile human curiosity invents the most unheard of—the most unexpected rumors. Sometimes it is the firing of a pistol; sometimes it is a revolution ready to break out, and sometimes financial difficulties which will explode at the bank of France; and we are fool enough to believe all this." The above is one of the difficulties with which your French correspondent has to do, in making a choice among the mass of information which comes to him, of what is spurious and what deserves notice.

It is positively said that M. Dupin, the proud, witty, and cowardly last President of the National Assembly—the former Attorney-General, the counselor and executor of the Orleans family in their property affairs,—is seeking to enter public life, and sell himself to Bonaparte. Some can go so far as to say that the present General-Attorney will be sent to the Senate, and that Dupin will take his place, to plead before the Supreme Court the right of the police to open the letters it chooses at the Post-office, and use them as evidence in courts of justice.

A number of arrests have taken place in Orleans, in the suburbs of Paris, and in other places. But this is of daily occurrence, and for that reason hardly deserves notice.

Rumors of Bonaparte's crowning are again afloat. The 2d day of December next, the anniversary of the crime, has been spoken of; but his Majesty, the hero of the day, has not yet made up his mind. The model of the crown is to be soon exposed to public curiosity. A mixture of blood and mud would be a fit compound for such a model, and, better than anything else, be an emblem of the power it is meant to represent and adorn. The coming of the Pope is no more spoken of—the said Pope being quite out of humor against the French troops, which stay a great deal too long with him. The poor fellow fears that, one day or other, the army which now protects him may turn against him, and I don't know but he is right. Besides, the French military chiefs in Rome pretend to meddle with the Pope's business much more than he would like them to do. But, according to the Roman doctrine, it costs something to be saved.

Bonaparte has delivered himself of a speech the other day, at Satory, in presence of the army. He speaks in it of self-sacrifice, love of glory, contempt of riches, and other military virtues. But fair speeches do not wipe away the abominations of one's conduct; they make the latter only the more scandalous.

The *bread* question continues to excite much attention among us. What shall we eat? is asked by everybody, and the answer is far from satisfactory. France and the rest of Europe have opened their ports to corn free of duty; but when our wants are known the price of breadstuffs will rise in the foreign market; and, besides, the season is at hand when navigation is slow and costly. We may be supplied, but at such a cost as will be, for the poorer class, fully as bad as famine itself.

By a recent decree, the master of France has reduced to almost nothing the duties on foreign cattle. By some this measure is highly approved; by others deplored. Those who breed cattle, and make it their trade, are loudest in their complaints; they say, and it is true, that the sudden decision of the government has caused their stock to be enormously depreciated, and will bring on them a clear loss of 250 millions of francs. But what of it?—and what would be the use of an Emperor, if he did not, now and then, make his existence felt by some striking decree? Yesterday he fixed a maximum to the price of bread; to-day he ruins one trade in France; tomorrow it will be the turn of somebody else, and so on unto the end, the which may it soon come!

Again the Eastern question. Russia positively declines accepting the modifications proposed by the *Porte* to the Vienna Note. The Vienna conference offers to warrant the Sultan that the Vienna Note shall be interpreted as he himself interprets it in the changes he asks for,—thus granting him the moral security which those changes would give, and satisfying Russia by maintaining the Vienna Note untouched. Thus stands the affair for the present.

FRANC PARLEUR.

Arrival of the Asia.—This arrival, to which we barely alluded in a postscript, confirmed the views we had already put forth, in regard to the probabilities of peace as the upshot of the present agitations. The commercial inflections up and down, are the surest indices of the existing state of probabilities. In this city, the grain speculators felt the pressure.

There is nothing more definite from Constantinople. Letters to the 25th ult. report the prevalence of a very warlike feeling. The Paris *Patrie* semi-officially contradicts the statement that the Sultan signed a declaration of war, on the 27th ult. The Council merely resolved that no more concessions could be made, and that the preparations for war must be carried on with increased energy.

The market continued to follow the varying accounts from the East. Cotton at Liverpool was dull. Corn likewise quiet, and, the past day or two, favoring buyers. Money rather dearer, but not scarcer.

Cholera was committing greater ravages than ever among the Russians on the Danube. Before the Czar left Olmuts, he sent off a courier to St. Petersburg, with an order for the raising of a new levy of troops.

A letter from Smyrna dated September 22d, advises that Martin Koszta had that day sailed for the United States.

London, Oct. 7th.—There has been an extensive demand for stock all the morning, and the value of consols has rapidly recovered to 92 to 1-4, or 1 per cent. above the closing price of yesterday. The market is now firm at this quotation, and rather inclined to improve still more. Exchequer bills are 12s. to 7s. dis., bank stock 219 to 22.

Spain.—Mr. Soule arrived at Madrid, 29th ult. The government, it was said, had resolved to receive him as the envoy of a friendly power, and to await his acts.

Austria.—The marriage of the Emperor of Austria is definitely fixed for the 24th April next.

France.—The *Moniteur* publishes a decree granting permission to foreign vessels to import corn, breadstuffs, rice, potatoes, and dried vegetables from Algiers into France. The license thus granted expires on the 31st December.

The funeral of M. Arago took place on the 5th. A brigade of infantry marched with the procession, and the Emperor was represented at the ceremony by Marshal Vaillant, Grand Marshal of the Palace. Though it rained incessantly, three thousand persons attended the remains to the cemetery of Pere la Chaise.

The Revenue.—It is understood that the revenue returns for the quarter ending the 10th of October next will show a comparative increase much beyond anything recently attained.

Dublin.—The premises lately rented by the "Catholic Defence Association," have been transferred to the committee of the "Irish Church Missions."

Puritans in Request.—The metropolis would be much more pleasant if the Commissioners of Sewers had a proper number of dis-scenters among them.—*Punch.*

Tomitude.—The Gateshead (Eng.) *Observer* states that the great Sunderland ship named "Uncle Tom," has been transmuted by her present owner into the "African," from a doubt that her original name would not increase her chance of catching American freights.

Irish Established Church.—Sergeant Shee, M. P. for Kilkenny, has written to Cardinal Wiseman, is urging in the Irish papers the suppression of a number of benefices, on the death of the present incumbents.

New Bishopric in Australia.—Dr. Short, Bishop of Adelaide, who is at present in England, has obtained the sanction of her Majesty's government to the subdivision of his diocese, and to the creation of a bishopric of Perth, Western Australia. Miss Burdett Coutts has promised a large sum of money towards the creation and endowment of the new see.—*London Paper.*

Privately Manufactured.—At a meeting of the Liverpool Town Council recently, the Mayor, Samuel Holme, Esq., stated that Wm. Brown, Esq., M. P. for South Lancashire, had offered to present the town with a sum of £6,000 for the erection of a building for a public library.

Selling Postage stamps.—From the 10th proximo the Postmaster-General may authorize any person in the employ of the Post-office to carry about and sell postage stamps, stamped envelopes, &c., without a license. In country villages and other places this provision will be of great benefit to the public, as letters cannot be posted without being stamped.

London.—Last week the births of 816 boys and 690 girls, in all 1,506 children, were registered in London. In the eight corresponding weeks of the years 1845-52 the average number was 1,310.

Salt-tax.—Probably the largest dinner party that ever sat down under one roof at one time took place at Saltaire, the model mill of Mr. T. Salt, alpaca manufacturer, near Bradford, Yorkshire, on Tuesday last. The dinner (which was the commencement of the day's festivities) was given by Mr. Salt to 3 750 persons, comprising the notabilities of the West Riding, the leading merchants and manufacturers of Yorkshire and Lancashire, his personal friends, and his own work-people, to commemorate the opening of the stupendous works at Saltaire, the majority of his eldest son, his own birthday, and the completion of his fiftieth year.

Game.—Six tame deer, belonging to the "Chisholm," which had strayed from their park, were killed by farmers who discovered them among their corn. A considerable quantity of salted venison was found in a farmhouse; the occupier was arrested, and taken to Dingwall. But a lawyer there relieved the captors to liberate the prisoner—deer are not *game*. The farmer was immediately released.

The Poor.—The Poor-law Board have organized a supply of books to workhouse schools at an average reduction of 45 per cent. on the public prices of the volumes. The books include the ordinary course of instruction in English schools. The Poor-law Commissioners of Ireland have also entered into arrangements with the Board whereby similar books may be obtained at reduced prices.

Religious Instruction in Prisons.—A return to Parliament has just been issued, showing the total number of persons confined in each prison in England on the 25th September last, distinguishing the number of each religious denomination. There were on the day named 21,026 prisoners, of which 16 077 are stated as belonging to the Church of England, 496 were Presbyterians, 1,391 were Dissenters of all classes, 2 956 were Roman Catholics, 45 Jews, 325 were described as of "no religion," and 339 were not stated of what denomination.

The Bank.—On January 14, 1846, the bank rate of interest was raised to 3 1-2 per cent; on Jan 21, 1846, to 4 per cent; and it was not until April, 1847, that the rate rose to 5 per cent; but it is known that in the last three weeks of April, 1847, almost all operations of credit were at a stand-still. In 1854, the upward movement of the bank rate of interest was by far more rapid. From 2 per cent, at which it was on 24th April, 1852, it rose to 2 1-2 per cent. on Jan. 8, 1853; to 3 per cent. on the 22d of the same month, to 3 1-2 per cent. on the 4th of June, to 4 per cent. on the 1st of September, and already the rumor runs through the city that it will shortly rise to 5 per cent. In 1846, the average price of wheat was 56s. 9d. per qr; in the latter weeks of August, 1853, it had reached 65s. to 66s. About this period last year the bank of England held in its cellars, - - - £21,343,932
It now holds only, - - - - 16,500,063

Being a difference of, - - - £5,351,932

A recent writer says:—"It is no trifling matter for an absolute prince to be confronted with the prospect of a scarcity of food; and Louis Napoleon is in this predicament. He has no chance-cause for their bread, and looking to him to give it to them."

Brazil.—The trade of the United States with Brazil is no small affair. Each year, this Empire sends to the U. S. nearly nine millions of dollars worth of coffee. Indeed, the United States is Brazil's largest customer.

The bakers' shops in Paris continue to be almost universally protected with an iron *grille* or grating—a relic of revolutionary times.

The steamship United States arrived at New Orleans, with the mails, dates to the 16th instant. The cholera was making sad ravages at Matanzas.

The Hanburg bark George Nicholas, bound from Navy Bay to Cienfuegos, was recently picked up at sea, with all on board dead, except the mate, who was sick. The vessel was taken into New Orleans.

The Port Philip and Colonial Gold Mining Company, in Port Phillip, Australia, received 9 bars of gold, weighing 2,363 6.12 oz., which had been weighed and assayed at the company's establishment at Melbourne. The assay of these bars averages above 4 3-4 grains better than standard, and the rate of weight in running the gold dust into ingots is below one per cent.

Within the six years ending March, 1852, as many as 1,313,226 persons left the shores of Ireland, the number for 1851 being 234,537, and for 1852, 224,997.

A movement has been set on foot amongst the dissenters, by the Rev. John Angell James, of Birmingham, and Thos. Thompson, Esq., of Poundsford Park, and some others, with the view of establishing a new and improved New Testament Scriptures in the Chinese language, for distribution amongst the Chinese insurgents.

London, Sept. 17th.—The *Times* of this morning asserts that there is no reason to doubt but that Turkey will in submitting not accept the note originally drawn up at Vienna by the representatives of the four great powers.

The discount houses in London gave notice on Friday that they should charge an advance of 1-4 per cent. in their rates for money on call, which would make the charge 3 1-2 per cent.

It was also stated that in some cases 3 3-4 per cent. would be allowed for money deposited under agreement of seven days' notice for withdrawal.

MISCELLANY.

One View of the Turkish Question.—The Sublime Porte and the Emperor of Russia, regarded in a mathetical point of view, present examples of the Sublime and the Ridiculous.

Supply of Water for Glasgow.—The Town Council of Glasgow have agreed to adopt the scheme for bringing in water to the city from Loch Katrine.

On the evening of the 20th, a fall of snow took place at Weston and its vicinity, between Ross and Gloucester, and two fields were completely covered; it also remained for more time on the banks and hedges on the roadside.—*Hereford Journal.*

A new animal has been added to the collection of the Zoological Society in the great American ant-eater (*Myrmecophaga jubata*), belonging to the almost extinct order of *Edentata*, or toothless animals, and measuring nearly five feet in length.

Sign of Prosperity.—The Guardians of Wills Union have advertised for a female servant for the workhouse, owing to the scarcity of able-bodied indoor paupers.

British Association.—It is decided that the next meeting of the British Association for the Advancement of Science will be held in Liverpool.

Encumbered Estates in Ireland.—The total amount of payments on account of the encumbered estates in Ireland, from the commencement of the Commissioners' proceedings to the present time, is estimated at £6,500,000.

The Jardin des Plantes, Paris, has just lost one of its most interesting animals. The zebra, which had been domiciled there since 1826, has died of old age.

Wholesale Disfranchisement.—The revising barrister for the borough of Marylebone opened his court on Thursday. No fewer than *five thousand* electors will be struck off the list in Marylebone, St. Pancras, and Paddington parishes, for non-payment of assessed taxes within the period allowed by law.

Official notice is given that a Universal Exhibition of the Fine Arts is to take place at Paris, in May 1855, at the same time as the Exhibition of Industry. The artists' works will be forwarded gratuitously to Paris, and the arrangement of them will not entail any expense on the artist exhibiting.

Royal Philanthropy.—The twenty model cottages at Windsor, built under the auspices of Prince Albert, are all tenanted, and answer the purpose for which they were erected most admirably. In a few days tenders for the erection of twenty-eight additional cottages on the same plan will be received.

The Wellesley Estates.—The whole of the estates of the Earl of Mornington, which are situate in six of the Irish midland counties, are advertised for sale in the Encumbered Estates Court. The sale has been ordered on the petition of Lord Wellesley, son to the present holder of the title. The encumbrances on this estate are of an enormous character. The Dangan estate has long since passed out of the family.

The French papers mention that the guillotine of Rheims was put up for sale by auction the other day, by order of the Mayor. The worst price was 20 francs, and the guillotine was knocked down for 30 francs to a young man, who instantly burned it on the spot.

The hippopotamus at the Jardin des Plantes, Paris, caught hold of a King Charles's dog, which got into his enclosure, and swallowed him in an instant!

Letters from Geneva announce the conversion of thirty-nine persons from Roman Catholicism to Protestantism.

Mr. R. Stephenson, the railway engineer, informed the gentlemen of Montreal, "upon the authority of the Board of Trade, and of his own knowledge, that, since competing lines were introduced, out of £3.0,000,000, £60,000,000 had been wasted."

GENERAL NEWS.

Cotton Goods.—There are about 3,500,000 cotton spindles in the United States, and these are, with rare exceptions, crowded to their utmost capacity, and some running over time to catch up with their orders. The exceptions are mostly in Rhode Island, and there the difficulty is occasioned by the scarcity of workmen, and not by the want of employment.—*Jour. of Com.*

Cholera at Sea.—Capt. Mulford of packet ship Havre, from Havre, arrived on Monday with 377 passengers; was 19 days reaching this port from the banks of Newfoundland; on the 9th, was boarded by a boat from the ship Sagadahoc, of Bath, Me., Capt. Sister, 53 days from Gottenberg for Boston. The Sagadahoc had lost during the passage, 58 passengers from cholera. The Captain's wife was very sick, and 14 passengers were in a very low state from sickness. Capt. M. supplied her with small stores and other necessaries.

Guano.—Capt. Sievens, of ship Reuben, gives the names of 70 ships that loaded at the Chinchas with 65,856 tons of guano, from July 4 to Sept. 12; 5 for New York with 4,300 tons, 11 for Hampton Roads with 9,980, and 5 for Baltimore with 3,920.

Female Employment.—The Cleveland *Plaindealer* says that Mrs. Emma R. Coe has been pursuing a course of legal studies, for the purpose of qualifying herself for the practice of that profession.

Grapes.—There is a natural growth of grapes at Tudor's Point, near Council Bluffs, which is said to possess a richness and flavor superior to most of the cultivated grapes now in use.

A Contrast.—The ladies of the American Bible Union, during the sitting of the convention, furnished the reporters of the press with dinner and tea. The Rt. Rev. Bishop Wainwright at the opening of the Episcopal Convention, was for excluding reporters.—*Sun.*

Pension Question.—The Secretary of the Interior has recently decided adversely on a claim for commutation and interest for services as paymaster in a Virginia revolutionary (State troops) regiment. The claimant was paid by the State for his services.

What are we coming to, that this should bar a second payment to a Virginian?

Jenny Lind.—Rev. Dr. Cox, of Brooklyn, has written a letter contradicting the report that Jenny Lind's husband treats her unkindly. His letter will give the report a currency and importance which it would never otherwise have gained.—*Daily Times.*

Murders.—At Worcester, Mass., Wm. Barker, convicted of murdering his wife, has been sentenced to one year in the House of Correction, and then to be hung on such day as the Governor may appoint. In the Municipal Court of Boston, Saturday, Peter Bains, of East Boston, was sentenced to ten years in the State Prison for beating his wife so as to cause her death.

New Orleans.—The Board of Health have passed a resolution that the fever no longer exists in the city as an epidemic.

We think we may safely say to our absent friends—*return!* There is no danger now here to be apprehended. To absolute strangers, those wholly unacclimated, we would say, stay away until frost.

In most of the interior towns of Louisiana and Mississippi, the disease, at last accounts, had materially abated.—*Courier.*

Death of the Slave Jerry.—A letter from Mr. Edward Wheeler, formerly a resident of this city, says the *Syracuse Standard* of the 17th inst., but at present residing in Kingston, C. W., informs us that Jerry died in Kingston on Saturday, the 10th inst. The disease which terminated his earthly career is not stated. Jerry, although a very black subject, was a free man, a considerable space in the history of our city, and the United States Court for the Northern District of New York.

American Cemetery at Mexico.—The Rev. G. C. Goss, who was chaplain of the Kentucky Brigade during the Mexican war, has lately returned from the city of Mexico, having accomplished, on behalf of our government, the enclosure of a cemetery, and the re-interment of the remains of our fallen soldiers, so far as they could be collected. The walls of the cem

Editors' Table.

VENICE; The City of the Sea. From the Invasion by Napoleon in 1797 to the Capitulation to Radetzky in 1849; with a Contemporaneous View of the Peninsula. By Edmund Flagg, Late Consul of the United States at Venice. With a Map and Embellishments. Two volumes. New York: Charles Scribner. 1853.

We would have given something for these volumes three months ago, when in Venice, with a memory at fault, and with no book of reference that could show how a city so completely isolated from the main land, and so locked within its Lagune, had ever been taken by assault. They are worth none the less, however, now; for their vivid descriptions bring the city distinctly into view, and reproduce scenes of which the author was an eye-witness, or which his own imagination has invested with reality from the pages of history. In this lies the main value of the work; that it makes present and vivid the civil and military history of Venice during the eventful half century just closed.

The volumes exhibit thorough research, careful observation, and a discriminating use of materials. The style is animated, and the descriptive passages are sometimes highly graphic and picturesque. The work is pervaded with an intelligent and generous sympathy for Liberty even in her fall; and will give the reader a more just and striking view of the great European struggle of 1848 than can be found elsewhere within the same compass.

As a mere guide-book for the traveler in Venice, or as a work of taste and criticism upon art, this has comparatively little value. The Introduction attempts something of this sort, but it is far too meager in quality, and the style too ambitious, for its purpose. The principal merit of the work is in its historical narrative.

It is embellished with a good map and some fine illustrations.

MEMORIALS OF EARLY CHRISTIANITY. By James G. Miall, Author of "Footsteps of our Forefathers." Boston: Gould & Lincoln. 1853.

A gallery of pictures, embracing the stirring incidents of the first three centuries of the church, and especially its martyr scenes. Less elaborate than Isaac Taylor, less philosophical and speculative than Neander, less methodical than Mosheim and Geisler,—yet thorough, truthful, piquant, just, reflective and suggestive,—precisely the book that one needs after the dry details of history, or that one should read who can read nothing else in this department. It is remarkably free from traditions and from sectarian bias; it exposes with a skillful hand the first inroads of error, and points out the analogies of error in the present age. We commend it to all who without much painstaking would make themselves familiar with the salient points of early church history. The publishers might well afford a larger outlay upon the mechanical and artistic embellishments of such a volume.

FUN JOTTINGS; or, Laughs I have taken a pen to. By N. Parker Willis. New York: Charles Scribner. 1853.

For purity of style, originality of conception, delicacy and beauty of sentiment, felicity of description, and a rich, racy humor sparkling among brilliant gems of thought, Mr. Willis has achieved a reputation that no passing commendation can increase. It is enough for us from time to time to announce the issue, from the press of Mr. Scribner, of the uniform series of his collected works. But we must add that for laughter without folly, for a specific in innocent misthfulness against *ennui* and *hypo*,—as a cordial to the animal spirits when drooping with care or flagging with excess of labor—this volume of "Fun Jottings" bears the palm.

A SELECTION FROM THE CORRESPONDENCE OF THE LATE THOMAS CHALMERS, D.D., LL.D. Edited by his Son-in-law, the Rev. Wm. Hanna, D.D. New York: Harper & Brothers.

This volume is an admirable sequel to the works of Dr. C., and to his life, by Dr. Hanna. It lets us into the secret soul-life and the familiar every-day life of the illustrious dead, and acquaints us also with the interior springs of the great movements in which he was engaged. The selection is judiciously made, and will warm the heart and quicken the religious sensibility of every reader. One cannot go through such a volume without catching something of the fervid spirit of piety that glows upon almost every page.

A MEMOIR OF THE LIFE AND LABORS OF THE REV. ADONIRAM JUDSON, D.D. By Francis Wayland, President of Brown University. In Two Volumes. Boston: Phillips, Sampson & Co.

The announcement of these volumes is all that is necessary to promote their sale among the friends of missions in every land and of every name. The great labor of Dr. W. has been that of compiling and arranging such materials from Dr. Judson's own pen and from the correspondence of friends as were available; and one who knows what such labor is can see at a glance that this was no small task. But Dr. W. has done far more than the office of a judicious editor. He has produced a fine specimen of biography, written in a simple, lucid and graphic style, and in a generous, catholic spirit; a worthy tribute to a most worthy man.

LITTLE SUSY'S SIX BIRTHDAYS. By her Aunt Susan, Author of "The Flower of the Family." New York: Anson D. F. Randolph. 1853.

A more attractive volume for little folks we have not met with in a long time. The author has kept clear of two capital mistakes common to writers of juvenile books; the first is that of making simplicity of style consist in baby talk, or in words of one syllable, and the other that of making the religion of a book consist in pious phrases and goodish talks in the latest style of cant, instead of in a genial, loving, trustful spirit, acting itself out in all the little affairs of childhood, both toward the home circle and school-mates and playfellows, and toward "our Father in heaven." Both in style and in spirit this is a model book for juveniles. It tells us nothing strange, but it sketches nursery scenes to the life.

May Susy have forty birthdays, and her good aunty live to record them all.

The ECLECTIC MAGAZINE for October, contains a rich variety of selections from the standard foreign periodicals. The articles are most brief, and cover a wide range of history, biography and general literature. Under Mr. Bidwell's management, the *Eclectic* maintains its high character for good taste and timeliness in its cullings from the foreign field. The present number is embellished with a fine portrait of the historian *Hallam*.

PASTORAL REMINISCENCES.—No. I.

In Christian experience, a depth of impression and an indelible conviction of glorious truthfulness obtains—such as no other exercise, subject, or circumstance, can claim. So likewise with Christian sympathy. Within the pious heart it ceases not to retain its original freshness through successive years. Time rolls onward its ceaseless current; youth becomes merged in manhood; this again in old age, and old age in the grave. But "charity never faileth." In Heaven, with more than all the freshness of its "first love," shall it diffuse, and expand, and develop itself, among the "spirits of just men made perfect."

"There on a green and flowing mound,
Our cheerful souls shall sit,
And with transporting joys recount
The labors of our feet."

Come then, my Christian brother, let us even now begin this exercise, by making an excursion to some of the gone-by scenes of Zion's history, and lingering here and there by a way-mark of the Holy Ghost in this world's wilderness.

Were you to pass through a certain locality in the eastern section of New Hampshire, you might see an "old-fashioned" high meeting-house, with square pews, a horse-block in front, and all the peculiar appliances of "forty years ago." Just west of this sanctuary, a neat inclosure marked the village of the dead. On the east, a two-storied "parsonage" indexed the pastor's residence. It was an humble dwelling, and to the passing stranger presented no interesting lineament. If in imagination you will visit this locality about the autumn of 1848, you will perceive in relation to Zion, little else than her "dust and stones." Seven—mostly aged—brethren, constitute the (male) remains of a previously numerous and flourishing church. But

"The dust and ruins that remain,
Are precious in God's eyes;
Those ruins shall be built again,
And *all that dust shall rise*."

On a cold December evening, could you have looked into that parsonage, the following scene would have substantially revealed itself.

First, there is an oblong, ancient kitchen, sufficiently capacious to accommodate some sixty persons. In its center stands a small table, sustaining several lights, a Bible, and one or two hymn books. Here sits the pastor, and the remainder of the room is crowded with impenitent *men*. On this evening the females do not come, the invitation having been to *men*, who are without hope and anxious for salvation. In the adjoining room might be seen the *seven* professing brethren, with a few females, constituting the Congregational church in that place. They were together for *prayer*. But let us turn to the kitchen. In that small but dense mass of human beings, is Esquire R——. He is aged, respectable, wealthy, and strongly anti-temperance. He now "remembers God, and is troubled." As he sits in yonder corner, tear after tear trickles down his cheek, while all is silent in the room. Near him, mark that white-headed man. The frosts of nearly four score years-and-ten have accumulated on his head, but he too has come to ask "What shall I do to be saved?" That middle aged man yonder, has always affected to repudiate the idea of experimental religion, but he begins to fear that heaven is too holy for his reception. There too is the profane swearer,—there the professed Universalist, and there the moral, lovely and respectable neglecter of the great salvation.

The pastor reads 2 Cor. 5th chapter, and then gives out the hymn, "Come, Holy Spirit," &c. But who is there to sing? Several members of the choir attempt. They get through the first verse and a part of the second, and can go no farther. No sound is heard, save now and then a half-stifled sob, until the voice of prayer interrupts the silence. How solemn! "Surely God is in this place!" There, upon their *bended knees*, are scores of men who never before assumed that attitude for prayer. The inquiry commences. Old Squire R. replies, "Oh, I am such a sinner—kept house nearly fifty years and never prayed! How can I meet *my children* at the judgment!" Mr. P., a middle-aged man says, "I am lost: there is a hell, and I must go there! Oh, my profane language! my desecrated Sabbaths! my wicked life! Even Christ cannot save such a sinner as I am!" Mr. B., a most amiable, exemplary and lovely young man, said, "I have a very wicked heart! I have been thinking my day of grace is gone! But oh, when I think of Christ, of his dear precious blood"——here his tears prevented utterance. Mr. D., a young married man, of good moral character, said, "For ten years I have professed to be a Universalist, and tried to be one, and thought I was and felt safe; but when Mr. A. this morning came into my house and told me of this meeting, I said it is priestcraft; yet as soon as he left me, it seemed as if God filled all the place where I was. I fell on my knees and cried for mercy. Oh, my friends, pray for me!" Such and similar language might have been heard from many lips, unaccustome! to such utterances, through the most of that evening.

Time rolls on. Several months are past. In that old-fashioned church, on a bright Sabbath morning, the furniture of the Lord's table indicates a sacramental occasion. God has turned the captivity of Zion. The faces of that little band of disciples are suffused with tears of gratitude and joy, as on this day. "One says, I am the Lord's, and another calls himself by the name of Jacob; and another subscribes with his hand unto the Lord, and surnames himself by the name of Israel." And thus, "the wilderness and the solitary place was glad for them, and the desert rejoiced and blossomed as the rose;" as that "little one became" (comparatively) "a thousand."

Years have hastened away. Death has entered many of these dwellings; and whilst some are doubtless singing "the song of Moses and the Lamb," others, on whose domestic altars the fire still burns, and in whose hearts Christ is still the *hope* of glory, are pressing toward the mark for the prize of the high calling of God, in Christ Jesus."

Faithful pastor, brother Christian, labor on—pray on; "in due time you shall reap, if you faint not."

"Though seed lie buried long in dust,
It shan't deceive your hope;
The precious grain shall ne'er be lost,
For Grace secures a crop."

N. N.

OCT. 17, 1853.

SCENES ABOUT MY PARSONAGE.—No. I.

BELIEF WITH LITTLE OR NO CONVICTION.

In the revivals of 1831, my parsonage was the center of a pleasant little revival. It was in a newly-settled town. Three miles off was a village of two or three hundred inhabitants, and yet no church was within its precincts, for several reasons. There were few who desired a church who lived in that village; no one could be had to go to a place where so much rum was drank,—such Sabbath-breaking and other immoralities prevailed unchecked; and the Home Missionary Society could not spare funds for that place, amid the destitution of larger places.

Lawyer R——d was the soul of the irreligion of ——. He could drink more, swear longer and louder than any one else; he could argue, and ruled by cunning or by a rude nature, so that the public sentiment of the place was his thoughts and feelings. The little revival in our church made no small stir in the village alluded to. Lawyer R——d made many a merry evening over it at the tavern of ——. But he had a silent wife, who though living without hope and God in the world, had had a half New England education on one of the rugged hill towns that constitute the southern end of the White Mountains. The oldest son of Lawyer R——d had heard something from his mother of religious truth, been to a few Methodist school-house meetings, and was now about 19 years old. His father, half drunk, had been all the afternoon cursing the revival in our church, excited by the conversion of a wealthy farmer within half a mile of ——, who had for some reason come to our meetings. It was too near an approach of the hand of the Lord. The son, as he afterwards often said, he hardly knew why, took a horse out of the stable soon after dark, unknown to the father, and jumping on his bare back, by the halter, rode rapidly for the evening meeting held in our little Bethel of a lecture-room, which we had added to a new church we had just built. The only thought the young man had was when passing the house where the recently converted farmer lived. He says he checked his horse, and almost exclaimed aloud, "I wonder what it is to be a Christian!" He arrived at our church meeting and sat down. The parson held a talking lecture meeting, such as is described in no book ecclesiastical or on homiletics, and at the close requested the church, and those who indulged hope in Christ, to take one end of the room, and the impenitent the other,—those who were Christ's to pray silently while he conversed with the others. Some hundred individuals were there, but the room was as silent as a tomb, except stifled sobs and suppressed groans made the silence more impressive. The Lawyer's son was reached. I asked him if he felt that he was a sinner. The prompt answer came "Yes!" followed by a flood of hot tears. Do you know what it is to be a Christian? "No! not until to-night." Will you now covenant to be the Lord's. "Yes, I will; oh, yes, I do!" Let me take your name that I may converse with you often? "My name is ——, Lawyer R——d's son." I said, with half doubt of honesty, Can you and will you be a Christian? "That is settled, sir; I will be one. I do and will love the Savior." I never looked on a more frank countenance, decided and yet subdued in its expression.

I left him, "nothing doubting" but that he was self-deceived, or attempting to impose on me. But during the remainder of that revival often a clear, decided voice led our devotions, and told "how easy it was to be a Christian." Over twenty years has he now stood on the Lord's side, and the once churchless village now has three white steeples, and the lesser towers of an academy and common-school building, all on the same park; while the voice of prayer and praise is in every dwelling almost. This was a case of *belief in the Savior at sight*.

A SINNER WHO COULD NOT BE CONVERTED.

A merchant of much reputation failed, near Springfield, Mass., some twenty or more years ago, and removed with his family near the parsonage I then occupied on the then western frontier. He had two daughters, who, during a revival that occurred a few weeks after his coming to our town, were among the first to be distressed, the most conspicuous, and the last who unconverted relapsed into stupidity. Again a revival came; they were distressed, and daily "was prayer made by all the church to God for them" for months, and that revival passed, and they hopeless still. A third revival announced itself by their distress and tears. Over one hundred came on the list, supposed to be regenerated by the Holy Spirit; but with none was there so much prayer, or to whom so much was said, or for whom so much was done. But they were Christless still. In the summer following the youngest sister died, in an agony of soul. Some of her last words were "I am not a Christian; I cannot find the Savior—I must not die." The surviving sister did not even smile to my knowledge for nearly two years after the death of her sister, and was full of feelings alternately of sense of sin, despair, anxiety, but no hope. Revivals came and passed. At last in the ninth revival she believed. One of her first expressions were, "I am at peace, except that I cannot forgive myself that I did not find out how easy it is to go to Jesus. I have passed revivals in which hundreds have hoped. Three times have I seen over seventy join the church at once, but I was cast out. But when at last I did submit, oh, how easy it was!"

Reader, when your soul is right, it will be easy for you.

Christian, does not the remembrance of revivals come over you like a hallowed charm? Shall we have the coming winter one of revivals, of joyful scenes in our families, or not? If so, go to your closet and God's altar now, and begin to wrestle with the God of Jacob?

"LIGHTS IN THE WORLD."

BY LUCY LARCOM.

Give light to those who love thee! Glow
With sympathy's warm ray for all
Whose heart-blooms in that ray will grow;
Whose tears thy smile forbids to fall.

Give light to such as hate thee! Shine,
Sunlike, on faithless ones and true;
Heap coals upon the ruined loving shrine,
To heat the icy temple through.

Give light too all who know thee! Beam
Through by-ways dark where thou may'st go,
Where'er thou drop'st a spark, a gleam
Of hope illumes some haunt of woe.

Give light to all who need; because
The light within thee is not thine
To cheer thyself alone; it draws
Its radiance from a source divine,

Whose glory warms the universe.
Give light—as that gives light to thee!
Refuse—and darkness shrouds thee, worse
Than Egypt's fearful night could be.

In human hearts thy love-thought burn,
A watcher's lamp to bless the night;
Death will at dawn the lamp return,
To fill a heavenly house with light.

LESSON FROM WASHINGTON.—The elder John Adams once, when looking at the bust of Washington in Faneuil hall, his own bust standing at the side of it, said: "He was a great man," pointing to the Commander-in-chief; "he knew how to hold his tongue; I never could." This may be a lesson for some.

EPITAPH FROM CUNWALLOW CHURCH-YARD, CORNWALL. [It may be read either backward or forward.]

Shall we all die?
We shall die all,
All die shall we—
Die all we shall.

Trust in God.

The Psalmist, in the hour of distress, cried out, "Lead me to the rock that is higher than I." What the Psalmist felt is, no doubt, the common experience of all. Every human heart feels the need of divine support, whether it flies to God or not. We walk upon the earth that will soon open and swallow us up; we live in a land where every object that meets the sight must soon fade and die; and we are traveling in a journey, which must soon end in our passing from all that we here hold dear. Under such circumstances it is not possible that we should not sometimes feel the need of a rock on which to stand, an arm that is stronger than the arm of flesh, and an eye to watch and guide, which the eye sees not, for human eye grows dim with the mist of death.

But it is not so much the necessity of divine guidance and support that we would dwell upon, as the fact that God is the soul's only refuge and strength. He is the rock that is higher than we; his is the arm that can save amid all gathering dangers, and his the eye that sees amid all darkness, and guides through the valley and shadow of death.

Those who trust in God need not fear. God is the source of all power, all wisdom, and commands all resources. Those who trust in the Lord shall never be confounded. They cannot be confounded while they trust in him. If we are ignorant and know not the way, he is all-wise, and seeth the end from the beginning. If we are weak, he is all powerful, and can effect all necessary deliverances with an unseen hand. If we are lacking in resources, God possesses all resources in himself; the cattle upon a thousand hills are his, and the hearts of men are in his hand. What man cannot do angels can, and what angels cannot do, God can. When no one would or could pay the widow's debt, God paid it, and when no man would feed Elijah, God caused the ravens to do it.

All that is wanting is faith, trust in God, earnest prayer. It is prayer, the prayer of faith, that secures the divine protection, and opens to us all the resources that God commands. If Christians will overcome all their unbelief, God will overcome all their enemies and difficulties. If they will break through all discouragements to prayer, he will break through every cloud and every trial and come to their aid and comfort and joy. Why should we doubt? Is not God able? Is he not willing? We are not straitened in him, but in the narrowness of our own views, our own littleness of faith. When will Christians learn to trust God, to commit all their interests to him in full assurance of faith? Then and not before will they find rest to their souls.—*Wesleyan.*

For the Independent.

"Be strong in the grace that is in Christ Jesus."

There is a power in the strength imparted to the renewed in heart which is more to be feared by the ungodly than all the "carnal weapons" of earth. In the warfare of life we are prone to look at the Goliaths in intellectual power—and not to the "little Davids" who meet foes within and without, in the name and by the strength of the "Lord God of Israel."

When the Liberty Party was organised years ago, its basis was *confidence in right principles and reliance on God* to guide them as pioneers for the right in this "wilderness of Sin." It was this vital element in that organisation to which a member of Congress did homage, while dining at the house of a friend in Washington. Some allusion having been made to the influence of this new party, "Madam," said the southerner, "I am confoundedly afraid of the prayers of those men at the North." In the vortex of political party strife this principle may here and there be lost sight of, but prayer ascends daily for the triumph of right over wrong, and the answer to it *will surely come*.

How much of the unexampled interest in "Uncle Tom" may be traced to the *prayers of faith and trust* in Him who can turn the hearts of men "as the rivers of water are turned" which went up from the heart of her who has been so highly honored of men, is known only to Him "who seeth in secret," and who hears the "groans of the captive." The heart that takes hold on God may defy the proudest array of naval or military force. "Be strong in grace."

For the Independent.

OCTOBER.

October! bright, gorgeous October!
Month, dearest of all in the year!
Thou'rt come, with thy robe gaily tinted,
I love both thy smile and thy tear.

I know that to many thou bringest
Pale specters of gloom and decay;
To them, in deep, *minor* measures
Nature sings in thy *loveliest* day.

To me, 'neath thy presence, October!
Earth seems like some old temple, vast,
Richly heaped with magnificent treasure,
And relics which breathe of the past.

As I walk through the wide forest arches,
My spirit is awe-struck and bowed;
Solemn scenes of the Infinite beauty
Shine softly through earth's leaden cloud.

And almost I feel the presence
Of *spiritual* beings around,—
I listen, if haply their voices
Might utter one heavenly sound.

O, sweet are the voices of spring-time,
And cheerful the songs of June;
But thy winds are to me, October,
Like some old cathedral tune,

Which sighs in mournful cadence,
And then lifts its voice on high,
As thy south wind gently sobbeth—
As thy east wind swells its cry.

October! the anthem thou'rt pealing
Bears my earth-bound spirit above,
Fain would I rise higher and higher,
Towards the Source of Infinite Love.

October 11. S. L. M.

CHILDREN'S DEPARTMENT.

I suppose the most of my little readers are fond of stories, and when Mamma wishes to talk or read to them, they call loudly for "a story! a story!" and perhaps some little boy or girl will turn away from Mamma's chair to-day because the paper has no story in it for children.

Well, stories are pleasant, my little friends, and perhaps some day I will write you one; but just now I wish to talk to you about your mother—your dear, kind mother—I know you love her. Perhaps when you wake in the morning your first thought is, where is mother? When you find her you are happy; you love to be with her all the day. If any little troubles arise about work, or studies, or play, you run to mother, and she makes everything easy and pleasant. I need not tell you how many kind things your dear mother has done, and is still doing for you every day. How when you were a little infant and could not take care of yourself, she watched over you by night and by day, and how she still watches over you and cares for all your wants. Oh, we know your mother is kind to you. But there is another thought,—are you kind to your mother? Perhaps you think you are. Indeed you may think it strange that I ask you such a question. And yet if you will stop awhile, and look back upon a week, or even a day, I fear you will remember times when you have not been kind to your mother; when you have grieved her by some wrong deed or word, or, what is almost as painful, have left undone something which you might have done to make her happy. Oh, my dear children, if you would be happy now, if you would be happy in the future, be kind to your mother.

Did you ever, on some fine morning, set out with your playmates to spend a day in the woods or by the brook side? How happy you were! You laughed, and ran, and danced, and played all the long day. And when the sun began to set and the dark evening to come on, and you came back to your pleasant home, how you loved to think it all over again. The bright morning and the pleasant walk,—the clear, sweet water, the beautiful trees, the clean, soft grass, and the little bird that you almost caught, and the butterfly that you *did* catch in your hat or bonnet. But if while you are thinking of all these pleasant things you suddenly remember some cross word which you spoke to one of your playmates, how sad you feel. And if you try to put it out of your mind and think only of the pleasant things, how it will keep coming back, and coming back, until it makes you very unhappy.

Well, just as you love to look back upon that pleasant day, so if you live to grow up and be men and women, you will love to look back upon the scenes of your childhood. You will often remember and think about the house where you used to live, and the room in which you used to sleep; the school-house, your playmates, and, indeed, everything which interested you when you were a child will come back to you. And you will think much, much of your dear mother. You will remember her sweet songs, her gentle words of encouragement or reproof, her prayers and blessings. Oh, how often you will think of them all. And, my children, would you have all these memories of childhood and home pleasant? Then be kind to your mother, now and always.

To show you how one little act of unkindness may make you unhappy in the future, I will tell you a story—a true one—about myself.

When I was a young girl I was invited, with all the members of our Sabbath-school, to join in a pic-nic party. We were to be taken by the cars to a beautiful grove, and there a table was to be spread under the trees. After music and addresses, we were to partake of the good things, and then amuse ourselves as we pleased. I was accompanied by my dear mother; but upon arriving at the depot, which was situated at the foot of a hill, I left her and joined a company of my young companions. When we had nearly gained the grove at the top of the hill, I looked back for my mother, but she was far behind me. I knew that I ought not to leave her thus, and with a feeling of impatience that she could not walk as fast as I, I reluctantly left my companions and hastened back to meet her. I do not remember that I spoke an unkind word. Perhaps I spoke *no* words; but I showed by my impatient manner that I cared more for the society of my young companions, or rather *for* my own pleasure, than I did for my mother's comfort and happiness. Perhaps my mother did not notice my unkindness—perhaps she may read these very lines and not remember the scene; but never, never shall I forget it. The worn and wearied look upon my mother's face always accompanies my remembrance of that day. I know that many times I have grieved her, but this one act, small as it may seem, of thoughtless selfishness will always remain with me.

It has pained me, my dear children, to tell you this story, but I hope it may do you good. Ask yourself, little girl, little boy, Am I always kind to my mother? Do you never fret because your food does not suit you? or your clothes do not fit you? when, perhaps, your dear mother has with her own hands prepared them both, in her kindness for you. Do you never look sullen or angry when she wishes you to do an errand for her? You may think that such little things as these, or that such a little act of unkindness as I have told you of, would never trouble you. But if you are kind and affectionate in your feelings, as I hope you are, they would trouble you, and cause you hours of unhappiness.

Think about these things, my dear children, and if one little boy or one little girl will try after reading this letter to be more kind and thoughtful, so that one dear mother will be made more happy, I shall not be sorry that I have told you of my own unkindness. S.

A SHORT SERMON ON MANLINESS.—Learn from the earliest days to insure your principles against the peril of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom; and did not wait till it was breathed into him by the breath of fashion.—*Sydney Smith.*

HEADLEY'S NEW WORK.
Just Published,
SECOND WAR WITH ENGLAND. By J. T. Headley, author of "Washington and his Generals," &c. &c. 2 vols. 12mo. With Illustrations.
"A spirited, impressive, general view of the war of 1812, the causes which produced it, the different feelings with which it was entered upon by the great contending political parties of the United States, and the various operations during the war on land and sea by the armies and navy of the United States. &c. To these are added an account of the important privateering operations of the country, and of that channel-house of American prisoners, the Dartmoor Prison. Mr. Headley is well known as a spirited, graphic writer, and is always read with pleasure by the majority of readers."—*Boston Traveller.*
"Mr. Headley is one of the most popular and taking writers of the day."—*Albany Argus.*
"Mr. Headley's power of graphic delineation is well known, and he has exerci! it here to its extent."—*Hartford Journal.*
"Mr. Headley enjoys great celebrity, both in the United States and Europe, for his lively, graphic and piquant descriptions of the great generals of modern times, and the battles of which they were the heroes."—*Express.*
"The theme is well adapted to his graphic pen; and though it has been much written upon, it has not been handled in that super-heative and succinct manner which is demanded for popular reading. He has depicted the various events and personages of the war with his accustomed force and brilliancy, and treated the political aspects of it with impartiality. There is no work extant which puts the reader in so direct, clear and vivid possession of the whole brilliant episode; while the exciting descriptions of battles, the elaborate portraiture of men, and the earnest flow of the narrative, are well adapted to enchain the most careless attention. We predict for it a fame not less marked or universal than that which has fallen to the lot of Mr. Headley's other productions."—*N. Y. Evangelist.*
VENICE, THE CITY OF THE SEA. From the Invasion by Napoleon in 1797, to the Capitulation to Radetzky in 1849. With a Contemporaneous View of the Peninsula. By Edmund Flagg, late Consul of the United States at the port of Venice. 2 vols. 12mo With Map and seven Engravings.
"These volumes will prove invaluable to the student, as well as the politician, as books of reference. The work is written in a graceful and pleasing style, not stiffly historical, nor too highly wrought; but truthful and forcible. No library will be complete without this book."—*Buffalo Journal.*
"These handsome volumes are full of interest and instruction, and should be in the hands of all who would know about Venice."—*Boston Traveller.*
"One of the most sprightly and entertaining works issued from the press of modern times."—*N. Y. Atlas.*
"We like these volumes; they supply a great deal of information, and bring together the most striking passages of Venetian history, not only from the 'Invasion of Napoleon,' but from the earliest period."—*N. Y. Commercial.*
"He writes with frankness and intelligence—never grows prosy. We have a high opinion of the substantial merits of these volumes. His vivid portraitures impress themselves on the memory."—*N. Y. Tribune.*
FUN JOTTINGS; Or, LAUGHS I HAVE TAKEN A PEN TO. By N. P. Willis. 1 vol 12mo. 50c.
"A collection of Mr Willis's humorous tales and sketches—some of his happiest hits and most graceful specimens of composition are here included. In his way—and that is a beautiful one—we know not where in our annals of literature to find his equal."—*N. Y. Evangelist.*
BRACE'S HOME LIFE IN GERMANY. 1 vol. 12mo.
BRACE'S HUNGARY IN 1851. 1 vol. 12mo. Illustrated.
THE CZAR: HIS COURT AND PEOPLE. By John S. Maxwell. 1 vol. 12mo. Fourth edition.
CRUISE IN THE MEDITERRANEAN. By N. P. Willis. 1 vol. 12mo. Third edition.
CHARLES SCRIBNER, 145 Nassau-street, New York.
And for sale by all Boston Booksellers. 356 2t

VALUABLE LIST OF TEXT-BOOKS,
SELECTED FROM THE NATIONAL SERIES OF STANDARD SCHOOL BOOKS, for general instruction in the schools of the United States. Published by
A. S. BARNES & CO., 51 John-street, New York.
The attention of Teachers, and the friends of Education generally, is invited to the following
EDUCATIONAL WORKS.
1. PRICE'S ENGLISH SPELLER. Price 12½ cents. (Just the book for good Spellers.)
2. PARKER'S SERIES OF READERS. *Five numbers.* Prices 15, 25, 35, 75 cents and $1. (This Series of School Readers teaches the Scholar to *think* as well as read.)
3. CLARK'S NEW ENGLISH GRAMMAR. Price 50 cts. (An experienced Teacher writes that this is a great improvement on all other English Grammars.)
4. DAY'S ART OF RHETORIC. Price 75 cents. (A Text-Book in the Free Academy of the city of New York.)
5. THE ENGLISH POETS With Notes, by Prof. Boyd.
1. Milton's Paradise Lost, - - - $1 25
2. Thomson's Seasons, - - - - 1 00
3. Young's Night Thoughts, - - - 1 25
4. Cowper's Task, Table Talk, &c., - - 1 25
(Books that elevate the taste and improve the mind and heart.)
6. ZACHOS' NEW AMERICAN SPEAKER. Price $1 25. (By far the most complete Manual of Oratory ever published.)
7. WILLARD'S SCHOOL HISTORY OF THE UNITED STATES. Price 75 cents. (The large edition of this work is recommended by the best Teachers.)
8. WILLARD'S UNIVERSAL HISTORY IN PERSPECTIVE. Price $1 50. (A comprehensive Treatise, divided into Ancient, Middle, and Modern History.)
9. MONTEITH'S YOUTH'S MANUAL OF GEOGRAPHY. Price 50 cents. (A Primary and Intermediate Work. This work is "*unlike in purpose*" to a gem of the kind.)
10. FULTON AND EASTMAN'S BOOK-KEEPING. Price 75 cents. (In all respects superior to any other Book keeping for schools.)
11. PARKER'S SCHOOL PHILOSOPHY. Price $1. (A clear and concise Treatise upon an important branch of study.)
12. DAVIES' SERIES OF ARITHMETICS. *Three Numbers.* Prices 20, 37, and 75 cents. (Davies' Arithmetics do not fail to meet the wants of both Teacher and scholar.)
13. DAVIES' PRACTICAL MATHEMATICS. (A complete Manual for Young Mechanics. Designed to make Useful Men.)
14. DAVIES' ELEMENTARY ALGEBRA. *New Edition.* Price 75. (A valuable Introduction to the study of Davies' Bourson.)
15. DAVIES' ELEMENTARY GEOMETRY AND TRIGONOMETRY. *New Edition* $1. (Adapted to Female Seminaries, and Schools that do not require the full work of Legendre.)
16. DAVIES' ELEMENTS OF SURVEYING. *New Edition.* Price $1 50. (A complete Text Book for the School-Room and the Practical Engineer.)
THE SCHOOL TEACHER'S LIBRARY.
The following works are dedicated to the School Teachers of the United States:—
1. PAGE'S THEORY AND PRACTICE OF TEACHING. $1 25.
2. NORTHEND'S TEACHER AND PARENT. $1 25.
3. MANSFIELD ON AMERICAN EDUCATION. $1 25.
4. DE. TOCQUEVILLE'S AMERICAN INSTITUTIONS. $1 50.
5. DAVIES' LOGIC AND UTILITY OF MATHEMATICS. $1 25.
Single copies of the above works will be forwarded by mail, postage prepaid, to any part of the United States, at the above prices, upon receipt of the money. Address the Publishers,
A. S. BARNES & CO.,
254 4t 51 John-street, New York.

SMITH'S GEOGRAPHY AND ATLAS.
NOW READY—Revised and newly illustrated edition of—
SMITH'S GEOGRAPHY AND ATLAS: To which has been added ANCIENT GEOGRAPHY.
This work has been very much enlarged, embellished with new illustrations throughout, designed expressly for it, critically corrected and thoroughly revised, so as to conform to the census of the United States for 1850—to that of Great Britain and Ireland, March, 1851, and the latest that could be obtained of other countries.
The acquisition of territory to the United States, the discovery of Gold in the richest mines in Europe and America, and the establishment of steam communication between remote parts of the earth, have greatly increased geographical knowledge.
The information thus obtained has been carefully collected and incorporated in this edition. It has been found necessary to correct the maps of former editions, but to add new maps of the States of California and Texas, of the Territories of Oregon, Washington, Utah, New Mexico, and also of the countries of Mexico and Central America, which has been done from the latest and best authorities.
A large map of the *Ronan Empire* is also added, to aid in the study of Ancient Geography.
By a system of emblems and abbreviations, consisting of *stars, crosses, books, steamboats, &c.*, conspicuously arranged on all the maps, representing the Grand Divisions of the Globe; also Governments, Religion, Rivers, Lakes, Population, Navigation, &c., of the more important countries, become apparent at the first glance, and thus calling into a multitude of facts the power of the mind and impressions are made more abiding than by any other means whatever.
Besides all this, the work is rendered still more valuable and complete by the addition of a complete compendium of
ANCIENT GEOGRAPHY
which will be found as interesting and instructive as the more extended treatises on this subject.
The Atlas has been not only thoroughly revised, corrected and enlarged, as stated above, but also contains a large number of new and interesting statistical tables, from the census of the United States and other sources. It will be bound in stiff cover only.
A set of questions, *for general revision*, is appended to the work, which will be found of great convenience to the teacher and aid to the scholar, in bringing definitely and distinctly to his mind, in a condensed form, the main features of the subject contained in each one.
These improvements and additions will greatly enhance the value of the work, and if the views and method of the author are fully carried out, much valuable time will be saved, and great labor on the part of the teacher avoided.
Smith's Series of Geography consists of
SMITH'S PRIMARY GEOGRAPHY FOR BEGINNERS.
SMITH'S QUARTO GEOGRAPHY, *and the Geography and Atlas mentioned above.*
For sale by Booksellers generally throughout the United States.
Committees, Teachers and others engaged in the cause of Education, will be supplied with copies for examination.
DANIEL BURGESS & CO., Publishers,
54 3t 60 John-street, New York.

AGENTS WANTED.
ONE HUNDRED AGENTS WANTED, to canvass different parts of the country, and twenty-five to locate in cities, to obtain subscribers to the
Ladies' Wreath and Parlor Annual,
which has the largest circulation of any original Magazine published in this country; and to sell the following SPLENDID GIFT BOOKS:
Illustrated Souvenir. Ladies' Garland.
Floral Gift. Holiday Gift.
Ladies' Casket. Christian Annual.
Friendship's Token. Youth's Keepsake.
Christian Keepsake. Parlor Annual.
Floral Wreath. Lady's Gift.
Family Annual.
Each book contains over 400 pages, of choice reading matter, richly embellished with 24 fine engravings, a part of which are finely colored. To men of good address and business habits, recommended by a Postmaster, Town and County Clerk, or other responsible persons, this affords an opportunity to make money with them.
N. B.—On the receipt of $2 we will mail (post paid) a copy of either of the above works, handsomely bound in muslin, full gilt.
Address, BURDICK, REED & ROBERTS,
255 2t* 8 Spruce street, New York.

NEW BOOK BY T. S. ARTHUR.
SPARING TO SPEND: Or, THE LAST DAYS AND THE PINKERTONS. By T. S. Arthur. 1 vol. 16mo. Price 75 cents.
"This is one of Mr. Arthur's very best stories. It is spirited, t- nching, and impressive."—*N. Y. Journal.*
"It is simply and sweetly written."—*Knickerbocker.*
"It is one of the thrilling stories from the glowing pen of its widely known and fondly-cherished author."—*Whig and Courier.*
THE LITTLE DRUMMER; Or, FILIAL AFFECTION: A Story of the Russian Campaign. By Gustavus Nierits. Translated from the German, by Mrs. Conant. 1 volume. Illustrated. 50 cents.
"The story is truly touching and pathetic, and cannot fail to please every reader. Gustavus Nierits is the favorite living writer for the young in his own country."—*N. Y. Commercial.*
256 2t CHARLES SCRIBNER, 145 Nassau-street, N. Y.

THOMPSON'S STRAY MEDITATIONS.
EXTRACT OF A LETTER from a Pastor in Rhode Island:
"We have not only read the book through and through, in the family, but have read nearly every chapter in my weekly Conference meetings, much to the edification and comfort, and, I trust, *profit*, of all who listened to them."
This work is published by
A. S. BARNES & CO., 51 John street, New York.
Retail Price. 75 cents. 254-6t

DR. JOHN PYE SMITH'S GREAT WORK,
THE SCRIPTURE TESTIMONY TO THE MESSIAH: An Inquiry with a view to a satisfactory determination of the doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye Smith, D.D. In 2 vols. Price $3. Imported and for sale by
ROBERT CARTER & BROTHERS,
255 Broadway.

PROSPECTUS OF THE INDEPENDENT.
CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.—In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (C.), and Mrs. HARRIET B. BEECHER STOWE (H. B. B. S.), are stated contributors.
Office 10 Spruce street, between William and Nassau.
TERMS—I